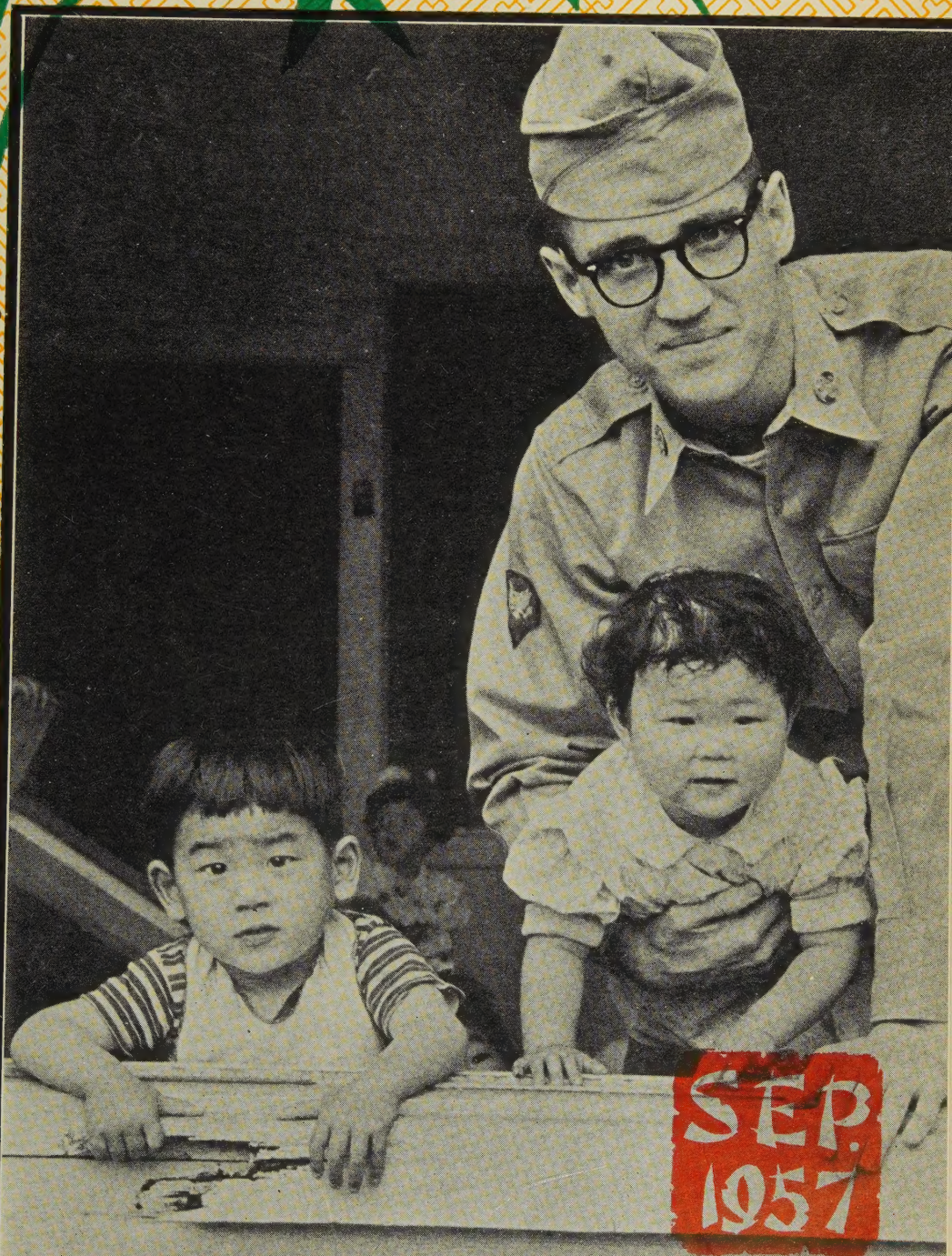


# MISSION BULLETIN



SEP.  
1957

傳教學誌



# MISSION BULLETIN

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**COVER:** Three friends watch a ballgame from a window of a Catholic orphanage "adopted" by American G.I.'s in Tokyo. (cf. Picture Story p. 447)

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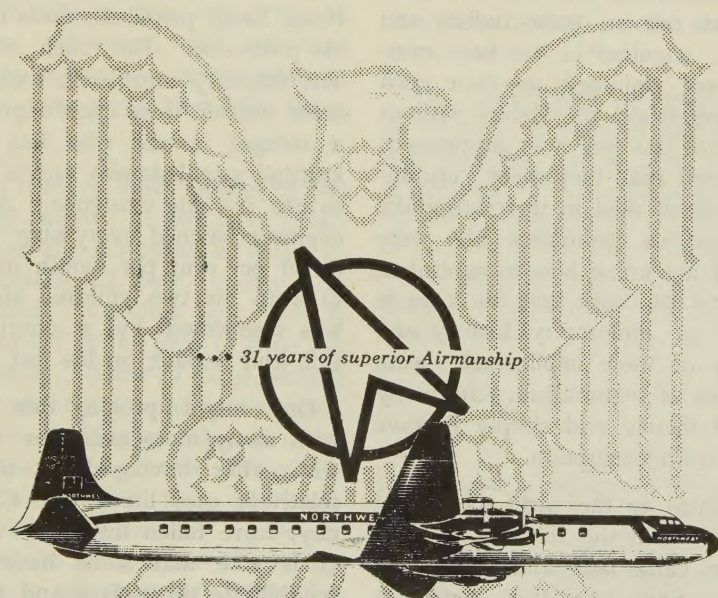
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# Chinese Refugee Intellectuals

A class of refugees in Hong Kong that are least in evidence and perhaps most to be pitied are the intellectuals. They are the least in evidence because they are so reserved that they cannot bring themselves to beg openly. They hide their poverty, sometimes not without affectation. Their position is the more pitiable because they, even more than the manual laborers, are unequipped for the new life that opens itself to them.

In China they were industrialists, engineers, professors, doctors, jurists or simple scholars. They fled their country for different reasons. In many cases they were the owners of family homes and hence proprietors loaded down with the "crimes" implied by that name. Industrialists and engineers were engulfed in the hate campaigns that were unloosed in their own factories, lawyers found themselves without employment when the code was suppressed; doctors discovered that they were "criminals" when a patient died in their hospitals; and finally there are professors who were not able or did not know how to capitulate intellectually and proclaim that Marxism is the last word in philosophy, history and science. Many of these intellectuals were at the antipodes of materialism. In many cases they fled merely and simply to save their children from corruption.

Many left China in the early months of the change-over when the frontier was still open but others came later and at the risk of their lives. Sometimes they were disguised and without documents or with false ones. They came by junk hidden under fishing nets or they swam to freedom. They crossed borders under fire from guards, and

they arrived ragged and haggard, almost like hunted animals. A young Catholic student who was obliged to go to a pagan university was so tormented by his religious convictions that he took heart and fled. He looks upon his safe arrival across the border as something miraculous.

A lawyer, once the head of an important concern, crossed the frontier with his wife and five children. After months of distress he managed to become a tailor. He boards the ships that stop in Hong Kong and takes the measurements of sailors, many of whom are glad to take advantage of the low prices that he can offer.

Now and then a professor, who arrives in Hong Kong penniless, finds employment in his profession. But such cases are few. The majority must seek means of employment outside their chosen profession. Like a refugee lawyer who has set up a little knitting establishment and a store in order to eke out his existence. An aeronautical engineer pawned everything that he owned at 10 per cent per month interest in order to keep his two children alive. This last was discovered by a charitable organization and is back on his feet again.

One might prolong this list indefinitely with many more examples of intellectuals who, after having lived the simple and relatively easy life of the China of yesterday, have fallen into most abject poverty. It is true that some have been able to rehabilitate themselves and that others just about manage but there are many that are overwhelmed. What can they do in Hong Kong where neither their knowledge nor their diplomas have any value? Where



can they go without passports of any kind? Then there is also the suspicion that attaches to one who has been in Communist China. Who can prove that he is fleeing from the Communists and that he is not in reality a Communist agent?

What about going to Taiwan? The intellectual thinks about this but he knows that Taiwan is over-populated and that it can only receive a small number of immigrants in its small territory. If he looks to Indonesia, Singapore, Manila and Vietnam he realizes that opportunities for Chinese of the professional class are limited and restricted. There is Europe and there are North and South America but there are also quota barriers and guarantees to be given. Who can give a refugee such guarantees?

There is, to be sure, the Organization to Aid Chinese Intellectual Refugees, with general headquarters on Broadway in New York City. Its branch office in Hong Kong is well known to refugees who go there to fill out forms and answer questionnaires. The officials in this office try to encourage them. However, the red tape connected with a transfer is bewildering, and only a rare person can keep from being discouraged.

The problem is made more painful by the fact that many parents, as we have noted above, fled from the continent in order to assure the education of their children and to save their souls. Children that were 8, 10 and 12 years old at the time of exile are now 16, 18 and 20. Some of them learned nothing at all and they found no employment. Some are working as laborers or as servants in homes or hotels. There is nothing unbecoming about that, but these young people had other dreams. There are some that succeeded, by dint of courage and privations, to get secondary education but secondary education does not take one very far. Today one must go to the University. Hong Kong University offers little hope because of its limited facilities, and Taiwan National University is over-

crowded. The big dream then is to obtain a scholarship abroad. But how many can succeed in that?

In view of this situation it is not hard to understand the spirit of the young Chinese who finds himself blocked no matter which way he turns. At times these young people begin to doubt the wisdom of the choice made by their parents when they left the mother country. They read the papers and listen to the radio and they allow themselves to be fooled by the mirage of the great China, the strong China, the militarized and industrialized China, the China to which they belong with every fibre of their being. They think of that China only a few kilometers away, the China that invites them to come and take part in the common effort. It is impossible that there should not be some that would succumb to so attractive a temptation. There comes a day when their place in Hong Kong is left vacant. The youth, without saying a single word, retraces the steps made by his parents years before and the iron curtain falls between him and his parents. These are exceptional cases but the temptation is not a rare one.

The Government of Hong Kong is doing as much as it possibly can for the intellectual refugees, just as it is for other classes of refugees. The problem cannot be solved by the Colony alone. Outside Hong Kong in Southeast Asia, we must admit, there are many barriers against Chinese immigration. Without accusing any nation we can nevertheless point out the difficulty. Each nation must look to its proper interests and the interests of its nationals whether the barriers that are set up are legitimate or not, is not our question just now. We merely point out that they exist and that they make the plight of the intellectual of the Chinese diaspora the more difficult. It seems that the matter is one for study by the International Organizations which alone can take the problem in hand and solve it. The solution does not consist in giving immediate essential aid but in finding nations under the sun that will adopt these intellectual refugees of China.



# Our Lady of the Barangay

— By Rev. John Lennon —

**T**HERE is a picture of Our Blessed Mother standing high upon a mountain overlooking the Filipino barrio or town of Swali huts with its Spanish style church, with a background of rice paddies and the sea. Rays of light fall from her mantle and seem to enlighten every hut and an added beauty enhances the scene. This is our Lady of the Barangay giving her Son to her people.

The big cities of the Philippine Islands have their schools and universities. These are for the rich or for those who have been able to scrape together enough to send the oldest son or daughter to be educated. Most of the Filipinos are either farmers or fishermen. Most never get to the cities to study. If they are not needed in the fields during the planting seasons they are able to study in the elementary schools of their town or barrio. These may or may not have religious instruction depending upon the zeal or the pocket-book of the priest.

About half of the graduates of the elementary schools go to high school and, here, if the school is not Catholic, very few receive instruction in their religion. What about the rest? Do the parents instruct their children? No, because they too probably didn't go to school themselves and if they did they didn't receive any Catholic instruction.

## PROBLEM OF RELIGIOUS INSTRUCTION

Their religion consists in being baptized and being buried from the large adobe Spanish style church. The fiesta is a time to go to Mass, if you aren't preparing the fiesta meal. If you are in a town that has a priest for Midnight Mass it's fashionable to go with your friends to Mass on Christ-

mas. Holy Week has its processions and its statues and the Passion and Death of Jesus Christ are again enacted for the people. Do the people understand its meaning? Do they understand the Mass? Do they know their Faith? It is sad to say that though we are told that there are 21 million Catholics in the Philippines, very few are practicing Catholics. The big reason is the lack of priests.

The bishops and priests have recognized this terrible problem and have tried many answers. Catholic schools of course are the primary answer but how can you reach every child in every town and barrio of the Philippines. That is impossible. Catholic Action was another, but that has deteriorated into a group of men who try to run the priest and settle all the disputes at fiesta time.

The Legion of Mary was another answer and this was a very effective answer which has felt its way into the home of every good and bad Catholic of the towns where there are praesidia. Still we ask, where are the men? Only a very few will join the Legion of Mary.

Then we have catechetical instruction in the schools, but what about the thousands who do not go to school? Or what about those hundreds of schools who do not have a Catechist teaching in their school? Time for religious teaching was only given recently. What about all those who went to school years ago and who are now finished? They know very little about their religion.

Are sermons the answer when most of your parish are not attending Mass? Are pamphlets the answer when many cannot read? How do we get to the ordinary Filipino to educate him? How can we reach the men?



## ANTONIO GASTON

In 1949, a man from Silay on the island of Negros by the name of Antonio Gaston saw this problem. He was fortunate enough to have been educated by the Jesuits in Manila. He was wealthy, cultured, Catholic and influential. He could also see the uninstructed Faith and unpracticed Faith wavering with the storm of Communism and all the other isms which have recently entered the Philippines. He was a man with a new vision and an urgent need to do something about it.

What he did was simple enough. He picked out six of his friends and invited them to come along and have a chat about things. They were all different — a town foreman, a market inspector, a farm overseer, a sugar farmer and a government clerk. None of them could be described as practicing Catholics. In fact all of them had been away from the Sacraments for an average of twenty years. In Antonio's eyes they were men of integrity and character, men who only needed to see the truth clearly in order to live it. He told his new ideas to the men and all were interested.

They decided to hold a meeting every Sunday morning in one of their houses in order to discuss religious topics. The meetings began at nine and they never broke up before 1:30. At the meetings the members aimed their difficulties and prejudices at the sphere of religion and here Antonio's Catholic education was invaluable. If he couldn't answer a question he would look it up and answer it the following Sunday. At a fairly early stage the practice arose of saying three Hail Marys at each meeting. That is more important than it may seem for it marks Our Lady's entry into the Barangay.

### A LIVING FAITH

These weekly meetings little by little transformed the six men. Their Faith, which was formerly a traditional, vague thing became a real, living thing. Before long they were back to the Sacraments and were leading full, fervent Catholic

lives. For Antonio Gaston it was a good start.

When asked what they were doing on Sunday mornings they said that they were doing Barangay business. Barangay is an old Filipino word meaning "family" or "clan" and in pre-Spanish days, the Barangay was a well established unit of society in the Philippines. When Antonio Gaston was mayor of Silay he divided his municipality into districts or groups and called them Barangays to help the little men to be represented in the councils of the town. Mayor Gaston set up a sort of consultative council composed of representatives from each Barangay. They made their suggestions to the mayor and he, in turn, laid their proposals before the town council. This greatly endeared him to his people and helped the town run much smoother. If it could help the running of the town how much more it could help the running of the Church.

### AN IDEA BEGINS TO SPREAD

The discussions of the "Barangay business" began to grow. The seven members began to bring their friends and their friends began to bring their friends. A man would never come if he thought that it would only be a matter of religion. But he came, and when he did find out that it was a matter of religion he not only stayed but he came back for more. Here was an astounding discovery that Antonio Gaston made. Men — from the beginning the Barangay was started for men — were, in spite of all appearances, deeply interested in religion. They had doubts which needed to be solved and prejudices which had to be overcome. But that came easily enough in the informal, give-and-take atmosphere of the discussions.

In February of 1950 Henri del Castillo joined the Barangay and the movement acquired its "St. Paul." From the early days Fr. Isidoro Dormido played an important part as the spiritual advisor of the Barangay.

Numbers began to grow. Soon they were so large that could no longer hold



their meetings in a private home they had to hold them in the hall of the local school. Before long the school was too small to hold the crowds who wanted to come. People in the barrios asked them to hold their meetings there and Barangay meetings began to spread.

Henri del Castillo, with his organizing mind, first saw that this state of things could not continue. "The people," he argued, "are becoming increasingly interested in the Barangay, we cannot be everywhere. Let us organize some sort of meeting which the people can hold by themselves."

### **BARANGAY TAKES FORM**

The type of meeting devised had the Rosary as its center, and a very brief instruction as its other main feature. The emphasis had now shifted from discussion and debate to prayer, and "The Lady", who had been inching her way in, now stood at the center of the Barangay. From the moment the Rosary took the place of honor at the meetings, the Barangay spread like a forest fire. But, with its growth, it has retained the essential form imposed upon it. What is this form and how do you start it?

You could start it as Antonio Gaston started it by picking several leaders in the parish who are apostolic in some ways, explain to them what the Barangay is all about and ask them to start it. These men are called apostles. It has been found very successful to use men who are members of the Legion of Mary to be the apostles.

The apostle first tries to get fifteen houses near each other where families are prepared to undertake the Barangay obligations. These obligations as the apostle explains to each family interested, are two. First, to make their house available for the Rosary meeting one evening every fifteen nights. Second, to send a representative every evening to the Rosary meeting in one of the other fourteen houses. He only asks Catholics and is rarely refused because of

the Filipinos great love for the Blessed Mother. Before long the apostle has the fifteen houses lined up and this is called a Rosary Unit.

The Rosary Unit of fifteen houses is the normal, functioning unit of the Barangay. The Rosary Unit is subdivided into three groups of five houses each, described as mystery groups, because they are called after the Joyful, Sorrowful and Glorious Mysteries of the Rosary. In these groups each house is assigned to a particular mystery of the Rosary. Each mystery group has a leader and if possible is a man. You then have an individual in charge of every five houses. He is the lowest official in the Barangay and is known as the *cabeza*. Inside the Rosary Unit we have three *cabezas*. One of them is selected to be the leader of the Rosary Unit and he is called the mayor.

### **DEVOTION TO OUR LADY**

The Rosary Units have a banner with a picture of Our Lady on it with ribbons attached to the sides. On these ribbons are the names of every family in the Rosary Unit. This banner is made of wood and carried to the home where the Barangay meeting is going to be held.

The meeting begins with the singing of a hymn. The Lourdes Hymn may be used or any hymn that the people are familiar with. The leader announces the general intention for the Rosary to be said. It is always the same, peace in the world as promised by Our Lady of Fatima. Then the particular intentions or the household where the Rosary is being said is announced. It may be for a good rice harvest or the recovery of grandmother's flu. The household chooses its own intention.

After the announcement of the two intentions there comes the "Apostolate" — the five minute instruction on some point of Catholic doctrine. A common practice is to read a section of the catechism for five minutes. The Rosary follows, with the *Salve Regina* without the *Litany* led by the



head of the household, preferably a man. If he does not know the prayers of the Rosary it is handy to have this all printed out on a card to avoid embarrassment. Another hymn follows and the banner is handed to the head of the family where the meeting will be held the next night. That is the end. No refreshments should be served.

In order to have a complete Barangay there should be three Rosary Units. These are called a Trinity and are recruited the same way. The first Unit is called the Father Unit, the second, the Son Unit and the Third, the Holy Ghost Unit. The three Units have three mayors and one of these is chosen as the head of the Trinity.

### THE AIMS OF THE BARANGAY

The main purpose of the Barangay is to teach. It must therefore, have a ruling body which is a school for leaders as well. It must have competent teachers, men who will conduct the "Apostolate" at the Barangay meetings. These men are trained at the Barangay Center. The Barangay Center is composed of various leaders of the Barangay the Apostles, the organizers and the supervisors. It has a president, usually appointed by the spiritual director, a vice president, a secretary and a treasurer.

All these leaders meet once a week and it is at these meetings that problems are discussed and difficulties are explained. It is at these meetings that the leaders are prepared to run their meetings for the week. The Center controls the Barangay for the parish. It unifies the Barangay of the parish and at the meetings all the leaders can check on the growth of the Barangay in the parish. This is the set up of the Barangay. Does it work?

The strength of the Barangay has been seen in the wonderful setup in the Diocese of Bacolod under Bishop Yap. He has tried to set up the Barangay in every parish and because of his interest in this movement he has reeducated almost every Catholic in his diocese in the fundamentals of Catholic Doctrine. The Barangay doesn't stop there. It helps the people socially, in

helping those who are in want. It has proved itself as a haven of unity in Bacolod. A neighbor will get to love the family living in the next house and if that family needs help in any way they now have a brother and a series of brothers to help them.

The Barangay has grown in the past few years and is now spreading to almost all of the islands of the Philippines. One priest called it "the greatest mission method he has seen in his thirty years of mission experience." It is a flame, which, when ignited to a parish, enlightens the whole parish and changes it.

### A PROJECT IN PANGIL

Fr. Michael Hiegel in Pangil, Laguna heard about the movement working so well on the island of Mindinao. He wondered whether it would work in his parish. He brought the matter up to his pastor Fr. Leo McCarthy and they decided that to prove its worth they would start it in the worst part of the town.

They have an army camp on the outskirts of Pangil and it has its usual score of camp followers. Many of the families were never married. Very few ever went to church or to the Sacraments. Fr. Hiegel asked his cook if he would be interested in the movement and when it was explained to him, he asked Father if he could be an organizer.

He went to fifteen houses in the area mentioned and was able to convince the people to give it a try. Fr. Hiegel went around to every home where the Rosary and instruction was going on and in that way he got to know these people he had never met before and he found out that he was most welcome in their homes because of the Barangay.

Their neighbors became jealous and they wanted to set up Rosary Units. Another fifteen homes were recruited and then another, forming a Trinity. They put in the ruling that no questions could be asked at the meetings in the homes because many of the leaders knew very little about the Catholic Faith themselves. They would



read a lesson from the Catechism or would explain a lesson which had been developed at the Center at its weekly meeting. To find out whether the people were learning anything from the lessons they had Rosary Unit Contests and it was amazing how much information was retained.

Father kept the emphasis on the men and it was surprising how many men kept coming to the nightly meetings. Of course many children followed but in some groups as many as eleven of the fifteen family representatives were men.

To date there are twenty-one Rosary Units in Pangil and it is still growing. Father also set it up in the Barrio of Balian and almost every family is a member of the Barangay. This has been an easy approach to fixing up bad marriages. It has also been an easy solution to the age-old problem of family feuds.

Father Joseph Regan also noticed the great effects of the Barangay and decided to form a Rosary Unit in Paete, Laguna. He had just completed a personal Census of the town and had visited every family in Paete. He had fixed up most of the bad marriages but had the problem of very small Mass attendance in proportion to the number of Catholics in Paete.

### ENLISTING THE MEN

He had difficulty in getting men who would act as leaders in the Rosary Units. They were ashamed thinking that they weren't capable of teaching to others the little they knew or would learn. They also felt that they weren't "good" enough to take on such a work. Fr. Regan exhorted and exhorted and finally got enough leaders to start about ten Rosary Units.

The people of Paete fell in love with the Barangay right away. There is a large group of a religious sect called Aglipians in the town and they too wanted to belong to the Units. They set up the rule that the Barangay would only be set up in Catholic homes. The Aglipians felt left out, and

this started in many of them a desire to return to the True Fold.

People who had never been near the Church were members and were at last getting instructions. So many wanted to join that it was impossible to get enough men to lead, so temporarily Fr. Regan got some well-instructed women to lead the Rosary Units. These were later replaced by men. Where some parishes used the Legion of Mary to set up the Units, Fr. Regan used the Holy Name Society. At the Center meeting Father would suggest that the next Sunday would be a Communion Sunday for the Barangay and all the Unit leaders would tell their members and there would be double the Confessions and Communions in the history of the town.

On their communion Sunday they would sit together as a unit. Whole families would go to Communion and no one would miss. The banner of the different Rosary Units were placed on the altar the night before when the Unit went to Confession. They looked like shields of honor around the altar. The Faith in Paete has become alive.

The Barangay is a powerful source of unity and its help to the people is immeasurable. When a death comes to a member of the Rosary Unit all the other families assemble for their nightly Rosary in the home of the deceased and they pray with the family. They check to see that they have enough money for the burial and accompany the family during the funeral. A member of the Barangay never feels alone.

In many homes, the picture of Our Lady of the Barangay now has a place of honor. Her rays of light are enlightening the minds and hearts of the Filipino people. May She give Her Son to all the people of the Philippines and may they all unite every evening in her Rosary to bring peace to the world and peace to the hearts of every Filipino.



# Un Socrate Chinois Mei-Ti

Philosophe - Ingénieur et réformateur social du  
V<sup>e</sup> siècle avant J.C.

— par le Père G.J. Dedebar —

## PRELUDE

Les révolutions les plus profondes n'élèvent pas à un peuple "sa mentalité".

Qui veut connaître la "mentalité chinoise" doit être au courant de son histoire, et spécialement de l'histoire de sa pensée. Les élites finissent toujours par imprégner la mentalité d'un peuple. La Chine Moderne ravive le souvenir d'un de ses plus grands philosophes, MEI-TI, qui fut en même temps un sociologue généreux.

Le connaître nous fera mieux comprendre le "caractère social" de la mentalité chinoise. Les derniers événements nous prouvent d'ailleurs, à moins d'aveuglement, que ce peuple a "des aspirations sociales profondes".

MEI-TI EST UN DE SES TEMOINS.  
Il nous faut essayer de le connaître et de le comprendre.

## I

### UN SOCRATE CHINOIS

Ce "sage énergique", que fut Mei-Ti, je le comparerai volontiers à Socrate, non seulement parce qu'il pratiqua la maïeutique et qu'il vécut à peu près à la même époque, mais surtout parce qu'il s'éleva au-dessus des superstitions courantes, fit oeuvre personnelle, mena une vie sobre et courageuse et s'éleva, en établissant un programme de réforme sociale, jusqu'à la connaissance de Dieu.

Adversaire le plus résolu du confucianisme officiel, il fut mis au ban de l'Empire. Sa résistance sans compromis lui valut de

longs siècles d'ostracisme et, jusqu'à la révolution de 1912, la tradition des Lettrés patentés le considéra comme un hérétique dangereux.

Ce mépris de plusieurs siècles a fait place à un regain de faveur. Même certains politiques se réclament de lui pour imposer au peuple "des habitudes de tempérance, de simplicité dans les cérémonies de mariage et les funérailles, de sobre correction dans les vêtements". Mais il a fait beaucoup plus.

Mei-Ti fut un réformateur sans doute, mais nous pouvons le considérer comme un fondateur de religion. Il a bâti une morale solide dont le sommet est "la volonté du Ciel" et dont l'élément primordial est le culte du Ciel et des Esprits.

Il a pratiqué, avec une logique impeccable, sa propre doctrine, vivant avec simplicité et courage, répandant "l'affection réciproque et universelle" à tel point que les premiers Chrétiens en Chine furent appelés "les disciples de Mei-Ti".

Un Sinologue, qui n'était pas tendre pour les lettrés chinois, n'a pu s'empêcher d'écrire, devant les actes de ce Socrate chinois: "c'était le Chevalier du droit".

"Chevalier du droit", il allait sans peur et sans reproche; et Nous devons aussi ajouter que, dans un siècle adonné aux vaines superstitions, il fut "le chevalier de Dieu". C'est le seul philosophe chinois qui nous paraisse avoir été théiste et qui ait mis en pratique le sens de Dieu et de l'Absolu en faisant de cette vérité la pierre d'angle de toute la vie humaine, individuelle et sociale.



Pas plus que pour Socrate, ses contemporains ne lui en eurent grâce.... N'est-il pas toujours délicat d'imposer une morale difficile à une société qui préfère se laisser vivre?

Mais ce n'est qu'avec plus de curiosité que nous allons essayer de connaître et la personne et la doctrine de ce Socrate d'Extrême-Orient. Il vécut dans des temps difficiles et il perçut clairement d'où venait le désordre social et la dureté de ce "siècle de fer".

## II

### L'HOMME ET LE MILIEU

A l'époque de Confucius, il existait en Chine des pléiades de penseurs: on les a appelés les "Pai-Kia", les "Cent Ecoles". Ce fut l'époque, comme le souligne le Dr. Sié, de "l'épanouissement de l'énergie chinoise", époque de grande fermentation intellectuelle, religieuse et sociale.

Les *Taoïstes* cherchaient à retrouver le Centre Vital dans l'Ordre Cosmique. Mais, le remède était trop abstrait pour les maux urgents de cette époque. Cette doctrine ne pouvait séduire un esprit réaliste et généreux comme celui de Meï-Ti.

Les *légestes*, plus positifs et plus concrets, se laissaient fasciner par la législation et l'administration; mais le mal social était plus profond et ils ne pouvaient, par ces moyens superficiels, l'atteindre à sa vraie source.

Les *logiciens* eux s'évadaient dans l'exercice d'une dialectique des plus subtiles et formaient des sophistes qui, tour à tour, prouvaient les contraires... sorte d'existentialisme de l'époque, vrai dilettantisme sans fleur et sans fruit.

Meï-Ti, devant le désordre universel, fondera, car c'est une véritable institution, "l'Ecole de l'altruisme universel", de la morale fondée sur la Volonté du Ciel et de la sobriété individuelle et sociale. Cet effort n'est pas sans grandeur pour une âme privée des lumières du christianisme.

Il arrivait dans un siècle de fer. Si nous hésitons sur son pays d'origine (il serait né, comme Confucius, dans l'état de LOU, principauté de l'Ouest du CHANTONG),

nous pouvons assurer qu'il passa la plus grande partie de sa vie dans le royaume de TSI (à l'est du Chantong). Son nom proviendrait d'une localité de ce Royaume.

Sa vie s'écoula probablement dans la deuxième moitié du Ve siècle; il mourut après Lao-Tseu et Confucius, mais avant l'an 400. Contemporain de Tseu-Zeu, il fut le prédécesseur de Mong-Tseu, de Lie-Tseu et de Tchoang-tseu. Ce n'est pas sans hésitation que le plus célèbre historien chinois, SEMATSIEN, tente, dans ses annales, d'en faire un contemporain de Confucius.

Ce qu'il y a de sûr, c'est que Meï-ti connaissait fort bien la doctrine de Confucius. Dans sa compilation, Houai-lantzeu (180 ap. J.C.) nous le montre étudiant, avec un maître Confucéen, la doctrine du sage; il saura en faire usage plus tard dans ses démêlés avec les partisans du "Juste Milieu".

Mais, un gardien du temple ancestral des Tchou lui avait révélé le culte du Ciel et celui des Ancêtres; il en suivra les prescriptions les plus minutieuses et surtout il en comprendra toute l'utilité pour sa doctrine de "l'Amour Universel". Comme Socrate eut son oracle, Meï-ti trouva là son illumination.

Cette illumination ne lui fait pas perdre de vue le sens des réalités sociales. Il avait d'ailleurs un esprit réaliste qui le fit apprécier des princes. Sematsien en fait un fonctionnaire de l'Etat de Song; un autre écrivain, Lu-pou-wei écrit vers 248 av. J.C. que Meï-ti passa à la cour du duc de Lou. On peut préciser à quel titre.

A la fois conseiller, secrétaire, et même ingénieur, il sut se faire une belle réputation: "*Meï-ti, lisons-nous dans Lie-Tseu, est très entendu à construire des machines de guerre défensives et offensives; il ne s'est jamais fait gloire de ce talent*". Mais comme tous les conseillers politiques de son époque, il sera un économiste et surtout un moraliste religieux.

La situation l'exigeait. Un historien nous décrit ainsi cet "âge de fer": "Au Ve siècle av. J.C., l'empire des Tchou est en pleine décadence; l'empereur n'a plus ni pouvoir ni influence. Les seigneurs ignares,



viveurs et ambitieux, n'ont d'autre préoccupation que celle d'arracher à leurs voisins plus faibles des lopins de territoire s'ils ne peuvent pas les conquérir en entier. Des politiciens sans conscience aident ces nobles sans cervelle, combinant et défaisant des ligues, servant toujours le plus offrant, écrasant tantôt l'un, tantôt l'autre pour s'entretenir la main''.

Ce Ve siècle est une époque de *féodalité anarchique* où les disputes sanglantes se succèdent sans trêve. Le "petit peuple" fait les frais de ces conflits incessants. En vain, les "Petits royaumes" se liguent pour empêcher la prépondérance des "Quatre Grands Fiefs", celui de Ts'in, de Tchou, de Tsin et de Tsi. A l'asservissement s'ajoute la misère; le proverbe chinois "*les gros poissons mangent les petits*" se trouve réalisé à la lettre. Ni droit, ni justice, ni humanité.

Mei-ti assiste aux horreurs de la guerre: dans l'état de Ts'in, le soldat obtient "une récompense par tête décapitée et ramenée au chef militaire". Croyez bien que toutes ces têtes n'ont pas été décapitées au combat! La population civile connaît les massacres, les réquisitions de vivres, les enrôlements forcés de paisibles agriculteurs. Avec cela, se dressent la famine et les brigandages.

Mei-ti réfléchissait. Ce qui bouleversait son esprit de droiture et d'équité, c'était surtout le contraste violent qu'offrait la vie des princes et des chefs militaires. Pour eux, c'était un beau temps de débauche et de raffinement. Un seul souci: les armes et la musique; le pillage et le luxe sous toutes ses formes: vêtements précieux, broderies, réunions mondaines, plaisirs et réjouissances de toute sorte.

Face à cet état de choses, les rares esprits pensants de cette époque se partageaient en deux courants opposés: l'un "*égoïste et fataliste*", celui de Yangtchou; l'autre, "*altruïste et réformateur*," celui de Mei-ti.

Ce dernier paraît beaucoup plus comme un champion combattif que comme "un maître de doctrine". Son énergique protestation va s'affirmer cependant par une doctrine et en même temps une réalisation.

### III

#### SA DOCTRINE

Sa pensée, sans être en tous points originale, car il entend lui aussi s'appuyer sur l'antiquité et revenir aux sources, s'affirme avec netteté et profondeur.

A la fois, traditionaliste et évolutionniste, il s'oppose à la "*bienveillance confucéenne*" froide et pharisaïque, devenue déjà *trop formaliste*; il voit nettement que cette doctrine est trop superficielle pour surmonter la terrible crise morale de cette époque.

Mei-ti pense, réfléchit, approfondit. Grâce à un procédé littéraire très fréquent dans la littérature chinoise, qui consiste à développer une doctrine par mode de répétition, nous sommes sûrs d'avoir l'essentiel de sa doctrine, même si le Kien-gai (affection mutuelle) et le Fei-Kong (pas de combat) sont les seuls vestiges du pinceau de Mei-ti; les autres chapitres ont été composés par des disciples.

Dans chaque section, toute sa doctrine est reprise; et nous pouvons résumer ainsi la pensée du Maître: "*la volonté du Ciel*" est "*le pivot fondamental*" qui, par l'intermédiaire des *Mânes glorieux*, doit soutenir toute l'activité morale de l'homme qui est libre et maître de sa destinée; mais il doit s'adonner au "*dévouement universel*" et la société a pour fondement "*l'affection réciproque*", source de "*paix et d'ordre social*". La "*Politique et le Gouvernement*" implique aussi cette "affection réciproque" que favorisera "*l'Economie et la Sobriété*".

Pensée extraordinaire à coup sûr pour l'époque, Doctrine profonde qui ne peut qu'arracher un cri d'admiration. Elle nous permet de deviner à travers les brumes de l'histoire l'étonnante personnalité de son auteur. Et s'il est vrai de dire que la *personnalité de Socrate est le drame essentiel des dialogues de Platon*, il est regrettable qu'un disciple de Mei-ti ne nous ait point livré plus de détails sur la vie du *Chevalier de l'Altruïsme* et de l'affection réciproque. Les chinois ont bien compris cette grandeur lorsqu'ils ont appelé *les premiers chrétiens de l'Eglise de Chine* "*les disciples de Mei-ti*". S'il est dépassé par l'Evangile, il en prépare obscurément les voies comme les



deux poètes que St. Paul citait devant l'Aréopage. C'est dire qu'il nous semble utile de traduire quelques textes de notre Socrate chinois sur "la volonté du Ciel", les "mânes glorieux", "*l'humanisme fait de liberté, d'affection réciproque, de dévouement universel*", d'esprit pacifique. Cela nous donne quelques lumières sur sa politique et aussi sur sa puissante et extraordinaire personnalité.

#### IV

##### LA VOLONTE DU CIEL (T'ien-tche) et les "MANES GLORIEUX" (Ming-Koei)

*La clef de Voûte.* — "La Volonté du Ciel" est bien la clef de voûte de tout le système de Meï-ti. Le professeur Hou-che lui-même, bien qu'agnostique déclaré, est obligé, pour cette raison, de reconnaître en "Meï-ti" un fondateur de religion. Sans aller jusque là nous devons remarquer que l'effort de Meï-ti converge vers cette affirmation fondamentale: la doctrine des Anciens sur la Volonté du Ciel à la base de la vie individuelle et sociale. Pas de réforme possible sans remettre en vigueur ce principe premier.

*Un Etre PERSONNEL et CLAIRVOYANT* — Certes Meï-ti n'établit pas un credo. Mais on peut se demander quelle est cette réalité qu'il appelle le "Ciel" et parfois "l'empereur d'en haut" (Chang-ti)? Est-ce un être personnel? Le rédacteur du "Chinese Progress", Liang-Ki-tchao, assure que, pour Meï-ti, "le Ciel est un Etre personnel qui régit toute chose". Mais, lisons directement le texte pour être plus sûr de la pensée de Meï-ti lui-même. Il disait:

"Le Ciel est celui à qui rien n'échappe... le Ciel voit tout ce qui se fait dans les bois et les cavernes, dans les ténèbres et même dans les endroits où il n'y a pas de témoin..."

"Le Ciel est le Maître du monde ... C'est le Ciel qui fait le chaud et le froid, qui divise les saisons, qui dirige le rythme du Yng et du Yang (principe masculin et féminin qui d'après la philosophie chinoise, explique toute l'évolution de la nature), qui mesure la pluie et la rosée. . ."

Bien mieux, "le Ciel" agit sur les sociétés humaines: "Par lui, les calamités, les épidémies et la famine sont écartées. . . . Même l'extrémité d'un cheveu est l'oeuvre du Ciel. . . le Ciel aime tous les êtres et fait du bien à tous. . . Il veut la droiture et hait l'injustice".

Mais, comment connaissons-nous cette volonté du Ciel? "Parce que nous voyons que la droiture est la règle. Comment pouvons-nous connaître que la droiture est la règle? Parce que si la droiture règne, le monde est dans l'ordre; sinon, c'est le désordre. . . C'est du Ciel que viennent Justice, sagesse et noblesse. . . S'il y a la justice, le Ciel vivifie; sinon, il fait périr. La droiture apporte le bonheur et l'injustice la pauvreté".

*Loi Suprême.* — Cette droiture et cette soumission pour suivre la volonté du Ciel est la "loi suprême de rénovation morale et sociale". *Le grand motif de se bien conduire doit être la crainte du Seigneur d'En-Haut, celui qui voit tout ce qui se fait dans les bois, dans les vallées, dans les lieux obscurs, là où ne pénètre l'oeil d'aucun homme.* C'est à Lui qu'il faut tâcher de plaire. Or, il veut le bien et hait l'iniquité, Tout pouvoir sur terre lui est subordonné et doit s'exercer selon ses vues. Il veut que le Prince soit bienfaisant pour le peuple et que tous les hommes s'aiment les uns les autres, parce que Lui, il aime tous les autres". Bref, cette maxime résume tout: "La sagesse consiste dans la vénération du Ciel et de l'amour des hommes".

*Influence sociale.* — "Le Ciel" a son représentant ici-bas "chargé de maintenir l'ordre et la paix dans la soumission du Ciel". Ce représentant, c'est l'Empereur. Cette soumission au "Fils du Ciel" contente le Ciel et "si l'on contente le Ciel, les hommes s'entraiment et se rendent service mutuellement; ainsi, obtiennent-ils le bonheur".

A l'exemple "des Empereurs de jadis et des Princes d'autrefois, il faut vénérer en haut le Ciel, au milieu les Mânes Glorieux et en bas aimer les hommes", triple vénération qui obtient aux gouvernants l'estime du peuple, qui "les considère comme chargés d'offrir des sacrifices au Ciel et aux Esprits... Ils ne sont que des intermédiaires



pour obtenir les bénédictions du Ciel”.

*Le Culte des Esprits.* — Dans la doctrine de Meî-ti, nous voyons surgir au milieu “les Mânes Glorieux” et le culte des Esprits qui ont pour fonction d’éveiller dans le coeur de l’homme une crainte salutaire. “La partialité des fonctionnaires et le désordre des hommes et des femmes, les esprits voient tout cela. Quand le peuple s’abandonne à la luxure, à la cruauté, à la tyrannie, à la rébellion, au vol et au brigandage ... tout cela les esprits le voient: “Dans les lieux les plus cachés, dans les appartements les plus retirés, là où personne ne te voit, les Esprits t’observent! On ne saurait échapper à leurs regards comme à ceux des hommes”.

Des “impies” (il faut lire: certains confucéens imprégnés de scepticisme) “iront jusqu’à mettre en doute l’existence des esprits et nier leurs apparitions”; “c’est pour s’excuser de mal faire et gagner des complices, car l’existence des Mânes et la vérité de leurs apparitions est un fait prouvé par tout ce qu’il y a de plus solide

en matière de preuves: les yeux et les oreilles de nombreux témoins!”

Meî-ti apporte en témoignage les “*Ecrits des Anciens*” et le “*Livre des Odes*” qui étaient autrefois enseignés aux enfants, et en famille et à l’école. Il rappelle aussi de nombreux traits, entr’autre le meurtre de l’Empereur Suen qui fut assassiné devant une foule nombreuse: mais, son meurtrier reçut aussitôt son châtiment.

*Un bel Exemple.* — Cependant, Meî-ti ne vénérera pas, comme les Confucéens, tous les anciens sages. Il sera *beaucoup plus sobre*. Son grand modèle sera le fondateur de la dynastie des Hia, Yu le Grand: “Pour aménager les eaux de l’Univers, écrit-il de lui, et fonder dix-mille Etats, Yu portait lui-même des sacs et maniait la bêche. Il s’usait tellement qu’il n’avait plus un poil au mollet. Il se baignait à la grande pluie et se peignait au tourbillon du vent. Absorbé par ses travaux, il passa pendant neuf ans, trois fois, devant la porte de sa famille sans y entrer”. Exemple ascétique qui n’enlève rien à son humanisme si généreux.

(à suivre)

“Plus grande est l’audace que les ennemis de Dieu et du christianisme mettent dans leurs attaques contre Jésus Christ et l’Eglise qu’Il a fondée, plus vive doit être la réaction non seulement des prêtres mais aussi de tous les catholiques, par la parole, par leurs écrits et surtout par leur exemple, en épargnant toujours les personnes mais en défendant la vérité. Si, dans ce but, il est nécessaire de vaincre beaucoup d’obstacles et de sacrifier ses biens et son temps, qu’on n’hésite jamais en se souvenant de la maxime: faire des choses difficiles et souffrir beaucoup c’est le propre du courage chrétien, et Dieu lui-même le récompensera du plus grand prix, la béatitude éternelle”.

*Pie XII: Encycl. “Invicti Athletae Christi”*

16. 5. 1957



# The Challenge of the Assisi Conference

— By Rev. J. Connolly —

**A**T the invitation of the Central Committee of the International Congress of Pastoral Liturgy, Fr. Johannes Hofinger, S.J., of the Institute for Mission Apologetics at Manila, P.I., organized a meeting of missionary experts from the various missionary fields and from the Universities and Seminaries of Europe and America, to meet for a full day in Assisi to discuss the question of the difficulties and desires of the mission world concerning the problem of liturgical renewal.

Under the Presidency of His Excellency, Bishop William van Bakkum Vicar Apostolic of Ruteng, Indonesia, the Conference opened with over fifty experts in attendance. There were members representing sixteen different Religious Orders and mission sending Societies; all of the major mission fields (Japan, China — in exile, the Philippines, Indonesia, India, Pakistan, and many parts of Africa); European and American Universities and Seminaries and the various missionary journals.

## AIMS OF THE CONFERENCE

To attain real intellectual labor, there was a complete frankness in all of the discussion. In all sincerity, motivated by apostolic urgency, the members felt free to express their full minds on all topics, so that by such a play of keen mind, illuminated by experience, there might emerge a clear vision of the field and a real exercise of the creative imagination, which alone would insure a solution to the rigorous demands of such an extensive problem.

The first paper was read by His Excellency, Bishop van Bakkum, who spoke on

the urgency of liturgical renewal in the missions. Admittedly, such a group needed few words on this particular aspect of the problem, but His Excellency felt constrained, for the sake of a well rounded discussion, and a final stimulant, to briefly recount the reasons for its urgency.

The second talk was given by Fr. J. Putz, S.J., of Kurseong, India, who spoke first of the difficulties to be expected in the missions for the liturgical renewal, and secondly on the possibilities, which however do exist within the present liturgical laws.

In his first lecture Fr. Putz dealt with the difficulties which arise from the people, from the nature of the Liturgy and from the missionaries themselves.

The difficulties from the people flow mainly from the fact that of its nature Christianity attracts mainly the poor and the lowly, who are of course often enthralled by superstition, especially animism. In addition, the more highly placed tend, by cultural background, to a more individualistic religion.

## DIFFICULTIES OF LANGUAGE, CEREMONIES, TRAINING

That the Liturgy itself in its present form should cause difficulties, is of course obvious. External factors, such as language and ceremonies rooted in antique occidental customs and symbols tend to make it unintelligible and alien. But the internal essence of the Liturgy causes problems for all peoples, in the Occident as well as Orient. The real *Cultus Dei*, calling for a complete oblation of self, is difficult for everybody. But there are parts of Christian

worship which are especially difficult for the pagans of the East. The social nature of the worship of the Church, the community of the sons of God, the intricate sacrificial action of the Mass are difficult for the pagan to apprehend, and demand an extensive catechesis, which must of course involve a real theocentric training.

Finally, and most importantly, real difficulties are caused by the missionaries themselves. Leaving the seminaries, virtually untrained in Liturgical living, let alone in its theological and psychological foundations, they come to a small, widely scattered group of Christian who cannot be visited often, let alone constructed into vital Christian communities. Add to this the natural conservatism of men of the cloth, and compound the problem with an all too prevalent defeatism, and the essence of these difficulties becomes staggeringly clear.

In the discussion which followed, Fr. Wilcock, of the Russian Center at Fordham University, in New York, pointed out that he found very few of these difficulties among the Catholics of the Oriental Rites, and suggested that we should investigate these Rites to find out how they avoided the difficulties. He suggested that the wide use of the vernacular in the Liturgy, and the natural complete participation leads them to find in the Liturgy what our people find only in devotions.

Prior Hildebrand Yaiser, O.S.B., of Tokyo, supported Fr. Wilcock, by citing the case of the one Russian Orthodox Bishop who had converted more Japanese to Christianity in the course of his lifetime, than had all of the Catholic missionaries in the last fifty years. Dom Yasier explained this phenomenon by the extensive use of the Japanese language and rites in the liturgy used by the Russian Bishop.

Fr. Ruggendorf, S.J., also of Tokyo, cautioned against a too ready adaptation of Japanese customs, because Japan is now, *in esse*, what the rest of the Orient is *in fieri*, i.e., westernized. Fr. Xavier Seumois, P.A., of Africa, urged much more use of the Sacred Scriptures as they are closer to the people than our usual Catechism. Fr. Deleuve, S.J., of Lumen Vitae, warned us not to lose the doctrinal

content of the Scriptures in relating their historical, or better, their story, aspect.

## MISSIONARY ASPECT OF THE LITURGY

In his second talk, Fr. Putz spoke of the means to use in correcting these difficulties, under the present structure of law and liturgy.

Since the greatest difficulties are found among the missionaries, he suggested two points: the first in the formation of the missionaries in the seminary, and the second to help the missionaries, later, in the field.

It is in the seminary that the missionary must be formed. Here he must come to a personal realization that the liturgy, far from being merely rubrics, is the source and center of the Christian life. Here he must get the theological, psychological and experimental knowledge of the foundations of the Liturgy. In all honesty, it should be admitted that the present day seminaries leave something to be desired in this field. In the spiritual life, much remains of the individualistic, devotional life of the 19th century. In the realm of the theology itself, there is still too much of a merely physical transmission of blocks of concepts; concepts which in their arrangement make it difficult, at least, to come to a real comprehension of the centrality of the Liturgy. These points also apply to the Novitiates of Sisters and Brothers.

## CATECHETICAL PREPARATION

Then Father went on to speak briefly of the resources already available to us, today, to bring the people closer to the liturgy. An increased active participation in Mass, not merely additional prayers during Mass, is of course the thing to be used. Dialogue Mass, not a mere mechanical contrivance, but a dynamic entrance into the rite itself, and offertory processions, which include not only bread and wine, but all of the routine, daily, homely things of life, were two of the things he mentioned.

Of course, for a real appreciation of all of these things, a good catechetical preparation is supposed. Such a catechesis will



include all of the notions that the Liturgy makes operative: the union with Christ, the union with the Church, the theology and especially the history of salvation, and the nature of sacrifice. All of these must be expounded in the very catechetical process, in order that the people may understand what they are to do. Obviously such notions can only be transmitted in line with the intellectual and cultural environment of the people, not merely according to the occidental (Cartesian) preoccupation with ideas and mental constructs.

In the question of the use of the present structure, reference was made to the prescription of the Council of Trent, recently recalled to vigor by Pope Pius XII in *MUSICAE SACRAE*, that the pastor of souls, *vel per se, vel per alios*, give, *infra missam*, explanations in the vernacular of the actions of the Mystery and the meaning of the Latin words. Fr. Xavier Seumois, P.A., from Africa, reported on the experience in some Vicariates of the singing of hymns in the vernacular, accompanied by native music.

### REGIONAL MISSIONARY INSTITUTES

To help the missionaries in the field, Fr. Putz strongly urged the creation in all of the major mission regions, of Institutes of Pastoral Liturgy, after the example of that in Paris. In these Institutes competent experienced missionaries, equipped with the required special knowledge, would be available to further help and stimulate the missionaries, and to provide the solid knowledge needed for the real solution of the problems that arise.

In the discussion that followed, Fr. Schuette, S.V.D., called attention to the provision, in the Apostolic Constitution *SEDES SAPIENTIAE*, for a fifth year of theology for religious missionaries. All were agreed that this would be a good place for a course in Pastoral Theology. Fr. Hofinger cautioned against an undue optimism, as the men who would teach the fifth year would be the same men who staffed the first four years. Therefore, a careful selection and training of professors would be necessary.

The idea of Regional Institutes was received with great energy by all present. There was even a note of impatience that such had not been established. Fr. Schuette, S.V.D., suggested that in the meantime, roving groups of experts be sent to the various areas to do the job of the Institutes, to awaken interest in them and finally to establish them. Fr. Denis, S.J., from Africa reported that practically this very thing has been done in his region. To assure the success of the Institutes Fr. Hofinger expressed a general impression by demanding the employment of only competent missionaries for their staffs.

### SUGGESTED MODIFICATIONS OF THE LITURGY

The final paper was read by Fr. Johannes Hofinger, S.J., under the title of "Desideria Nostra". Assuming not only the validity of the difficulties expressed by Fr. Putz, and the insufficiency of working under existent conditions, but also the readiness of Holy Mother Church to heed the filial pleas of her missionaries, Fr. Hofinger outlined the major portions of the Liturgy in which renewal is desired, and proposed the proper *modus agendi* to be followed in making suggestions to the competent authorities.

The three main areas to be dealt with were: a) A greater liberty in the use of the native languages; b) A modification of the Rite itself, so that the Liturgy is more clear, more simple, and more genuine; c) convenient adaptation to the different peoples, which would call for a larger conformity, to replace a rigid uniformity. Concerning the manner in which proposals are to be made he insisted that first we seek an adequate formulary to express our desires, then that we give the reasons which would suggest such a thing, and finally the reasons which establish our hopes on firm foundations.

In treating of a greater freedom in the use of the native languages, Fr. Hofinger insisted again and again that we definitely do not seek the abolition of the Latin language, but rather just such a use of the native tongue as is required by the pastoral situation in the mission, e.g. in the lessons, songs, and acclamations (i.e. *Dominus vobiscum*, *Per omnia saeculorum*, etc.). The reasons for this request flow

from the catechetical need to teach, especially the simpler, less cultivated people, with a minimum of explanations. Another reason is the fact that the liturgy should be a family and a national thing, and to be such it must be understandable.

### **A LESSON FROM THE EARLY CHURCH**

To illustrate the whole problem Fr. Hofinger posed three questions:

- 1) What would have happened, if the Apostles had not adapted themselves to the linguistic and ritual conditions of the peoples of the Roman Empire?
- 2) Since the role of the Mission in the Middle Ages was to give a culture, as well as a cult to barbarians, is our situation the same, in so far as we are facing peoples of an ancient and high culture, or is our present situation more akin to that of the Apostolic era?
- 3) Can we cite even one case in which the Church has converted a whole people of a high culture without using a great deal of adaptation in Liturgical language and rite?

Our reason for hoping to be granted this greater liberty flows from a study of history, ancient as well as modern, but especially the last twenty years. The bilingual rituals, the Encyclical *MEDIATOR DEI*, the response of the Holy Office, *De Missa Sinica* (1949), on an eventual use of Chinese in the Mass except the Canon, the concessions granted to some dioceses in Indonesia and Africa (1953) etc.

The second area deals with a modification of the rite itself, according to the needs of our time and our mission countries. Without any doubt, we are not interested in a liturgical revolution, we do not anticipate the invention of a new rite, or the destruction of the ancient rite; all we seek is a modification according to the ideal of Pius V, "ad normam et regulam PP." What we seek is the modifications which were asked for in the International Liturgical Study Week held at Maria Laach (1950).

### **LITURGICAL RENEWAL AND POPE PIUS XII**

Our reasons for making this plea are strictly pastoral. Only if the liturgy is

clear, simple and genuine, can our neo-Christians draw the rich catechetical effect from it. Our hope in this instance is based on the Liturgical renewal now in progress. The Breviary (1911), the Easter Vigil, the Restored Holy Week, the simplification of the Breviary and the Calendar, instill a great hope in our hearts.

Further promise is found in the constant history of the Church, and encouraged by the Encyclicals and speeches of His Holiness, Pope Pius XII, who has insisted that no people need lose whatever they possess of the good and the human, when they enter the Church.

Finally we seek to replace a rigid uniformity with a larger conformity, which can be achieved only by a better adaptation of the liturgy to the various peoples. To bring order to a chaotic confusion, the Council of Trent wisely imposed a strict uniformity on the Church, but now this situation has changed, and new demands of the Church prevail. Certainly we do not wish to return to liturgical license, nor to the ante-Tridentine liturgical autonomy of the local Bishops, rather we seek modifications which will adapt the Church to all peoples. Above all, we wish to retain the Roman Rite, but we wish to make it at home to others.

The reasons for this are pastoral and missiological. The production of a truly popular, and yet Catholic worship, along the lines in which the Catholic unity of the Church permits, demands local expressions, even in the matter of the exposition of the Faith.

In conclusion we can state: therefore we shall ask, insistently and imploringly, through our Bishops, with solid reasons, concentrating on principal points, while at the same time removing any obstacles that may exist, and preparing the ground for the execution of the permissions when they are granted.

### **CONCLUSION REACHED BY THE CONFERENCE**

After this talk the missionaries systematically applied Fr. Hofinger's principles and approach to the existent Liturgical system. Much of the discussion was repetitious, because there was a real unanimity on all points.



In dealing with a greater liberty in the use of the native languages they arrived at the following conclusions:

In the Mass. All of the lessons, destined for the people should be read directly in the mother tongue; the various acclamations, salutations, prayers and which are said by both priest and people should be in the vernacular; those parts which should be sung by the people, in the common and in the proper, should be sung in the native language, according to native melodies.

In the Ritual. In general there should be a large use of the vernacular. In conferring the Sacrament of Confirmation, there should be a solemn opening of the ceremony, in the vernacular.

Applications of the principle of modification were made in the following suggestions:

In the Mass: Let the Mass begin with the Confiteor, i.e. the *Judica* Me should be omitted. There was a group who favored having the entire Mass of the Catechumens conducted from the Sedilia or a lectern, with the Altar being utilized only at the Offertory. The cycle of Scripture readings should be extended over a three or four year period. The sung propers should be simplified and consolidated, i.e. there should be one only for Advent, so that the people can readily learn the proper and thus sing it. The prayers recited by the priest at the offertory should be simplified.

In the Ritual: Make the Baptism of infants precisely for infants, by removing much that applies only to adults. In the Baptism of adults, the rite should be arranged for various stages, to be conferred as one advances in the catechuminate.

In the Pontificale: Simplify the Pontifical Mass, while at the same time keeping it clearly distinguishable from the Mass of a simple priest. Modify the Episcopal garments according to the dictates of the climate, e.g. in the Tropics.

In the Breviary: Greatly simplify the Divine Office, so that it may be a real source of spiritual food for the missionary. Purify it of legends and those terms which are offensive to people in the Orient.

### RESTORATION OF MINOR ORDERS

In the area of adaptation it was strongly urged that there be a restoration of Minor Orders, i.e. that the lower functions and offices now filled by laymen be made Offices of the Church, and the one who is to fulfill

them should be installed by a Rite, conferred by the Bishop or the priest. In order to provide Liturgical services (i.e. Preaching and Holy Communion) for those who are but rarely visited by a priest, it was suggested that the notion of restoring the Diaconate, without the obligation of celibacy, should be seriously considered.

In this same general area it was suggested that missionaries should be given the ability to celebrate a feast on several days in those cases in which it is impossible for them to visit all of their stations on the actual day of the feasts, e.g. during the Octave of Pentecost.

At the *Oremus*, after the \*Gospel or Creed, there should be instituted some supplicatory and penitential prayers, in the form of Litanies, after the example of the *Oratio Fidelium*, to be recited in the vernacular. The opening of the Offertory part of the Mass should be clearly signified by an appropriate symbolic action (e.g. washing hands).

During the year, when Baptism is administered, the priest should be enabled to make mention of the newly baptized in the *Hanc Igitur*, as is now done in the Mass of Easter and Pentecost.

Those parts of the church year which are really according to the seasons of the ordinary year, i.e., ember days, should be renovated to coincide with the seasonal nature of those lands which are below the equator.

### STUDY COMMISSIONS AND FURTHER CONFERENCES

There should be commissions to investigate the possibility of incorporating into the ceremonies of marriage, funerals and other celebrations, those customs and ceremonies of the pagans that are of ancient use, and yet are not *per se* evil.

In conclusion, it should be stated that the work of this conference was felt by all to be extremely important, and that it clearly called for another such conference, which should be longer in duration, and open to the discussion of a multitude of other allied problems and questions. In response to this demand it has been possible to announce that just such a Conference, or Study week is being planned for September 1957, to be held at Nejmegen, Holland. The concrete data on this Study Week will be announced as soon as possible.

# Le 3ème Congrès de la Ligue de la Jeunesse Communiste 15 - 25 Mai 1957

— par E. Dépret

**L**A Ligue de la Jeunesse Communiste, du 15 au 25 Mai 1957, a tenu les assises de son 3ème Congrès National. 1494 délégués étaient présents à Peking, représentant les 23 millions de membres de la Ligue, répartis en 920.000 branches à travers toute la Chine. 16 pays étrangers avaient aussi envoyé des délégués.

Le Congrès s'est réuni pour discuter les activités de la Ligue depuis le 2ème Congrès en 1953, pour amender la Constitution et élire le Comité Central de 149 membres et de 63 suppléants.

Un fait indéniable, c'est la croissance de la Ligue depuis sa fondation en 1949. Ils n'étaient que 190.000 à cette date. En 1953, ils sont déjà 9.900.000 membres, répartis en 380.000 branches et se donnent une Constitution, celle de la Ligue de la Jeunesse Néo-Démocratique de Chine. Quatre ans plus tard, ils se groupent en plus de 23 millions de membres, en théorie de 14 à 25 ans ; en pratique, ils ne sont que 19.200.000 de cet âge, puisque 2.300.000 ont plus de 25 ans et 1.000.000 plus de 28 ans. 13.700.000 sont des jeunes paysans, 2.300.000 des ouvriers. La population féminine de la Ligue se monte à 6.800.000 membres ; 660.000 membres appartiennent aux Minorités nationales.

Cette jeunesse active, sous le contrôle et la direction du Parti Communiste, et qui, à son tour, dirige et éduque 30.000.000 d'Avant-Gardes — communément appelés "Foulards Rouges" — représente les 19.17% des jeunes de Chine. Ceux-ci sont repartis, selon le rapport du Secrétaire de la Ligue,

Hu Yao Pang, en 100 millions de jeunes paysans sur le front agricole, 10 millions d'ouvriers sur celui des Entreprises Industrielles et des Communications, 3 millions dans le Commerce, les Banques et Entreprises Commerciales, 1.800.000 employés dans les organismes de Culture et d'Éducation, 1.500.000 dans ceux du Gouvernement, auxquels il faut ajouter 6 millions d'élèves et d'étudiants des Ecoles primaires supérieures, secondaires et supérieures.

A cette progression vraiment spectaculaire en moins de 8 ans, correspond une évolution de pensée presque aussi rapide.

En 1949, il s'agissait pour le Parti Communiste de grouper des jeunes gens de toute catégorie sociale : ouvriers, paysans, étudiants, petits bourgeois, etc., et de leur proposer un programme acceptable pour tous. Pour les attirer, on leur donnait comme enjeu de la lutte : "la victoire de la République du Peuple de Chine, en vue de lui assurer l'indépendance, la paix, la démocratie, la richesse et l'unité." Les jeunes devaient lutter "pour l'établissement de la Société Néo-Démocratique."

Entre 1949 et 1953, les rangs de la Ligue se grossirent et ses membres participèrent d'une manière très active aux mouvements révolutionnaires de la Réforme Agraire, des "3 Antis", des "5 Antis", contre les Impérialistes, contre les "Réactionnaires". Ils collaborèrent à la destruction de l'ancienne société. Au second Congrès, on leur proposa de lutter "pour l'Industrialisation de la Chine et l'établissement de la Société Socialiste."



De fait, la Ligue prit une part active dans l'Industrialisation, la destruction des Entreprises Privées d'Industrie et de Commerce pour établir à travers tout le pays les Co-opératives, d'aide mutuelle et de travail, les fermes collectives et toutes les formes économiques et sociales d'une Société Socialiste. En 1957, on peut donc proposer aux membres de la Ligue, de lutter "pour l'établissement définitif du Socialisme et dans un avenir, plus ou moins prochain, du Communisme."

En moins de 8 ans, la Ligue brûle toutes les étapes et passe de la lutte pour l'établissement d'une Société Néo-Démocratique au Communisme.....Ni le Parti Communiste, ni les observateurs avertis ne se trompèrent sur la vraie signification de la Société Néo-Démocratique. On aurait seulement pu croire que la réalité cachée sous le nom trompeur de "Néo Démocratie" aurait pris plus de temps à se dévoiler.

Puisque le stade de la Société, dite Néo-Démocratique, a été dépassé, que la Société Socialiste est en voie de constitution et que l'enjeu de la lutte de Ligue est le Communisme, il serait anachronique de continuer à appeler la Ligue de l'épithète "Néo-Démocratique." Elle s'appellera donc désormais la "*Ligue de la Jeunesse Communiste de Chine.*" Cette nouvelle appellation a été votée à main levée et à l'unanimité des voix, à la clôture du Congrès.

*Communistes*, les membres de la Ligue doivent le devenir en théorie et dans la pratique de leur activité. Teng Hsiao Ping dans la Séance inaugurale du Congrès, tout en les félicitant de leur nouveau titre de Jeunesse Communiste, ne leur cachait pas que ce nouveau titre de gloire, ne diminuait en rien les exigences du Parti Communiste à leur égard. Une Mission plus lourde que par le passé pèse maintenant sur les épaules de la Ligue. Ils auront à connaître plus profondément le Marxisme-Léninisme, à le faire connaître des jeunes gens de la Chine et à lutter pour l'établissement d'une société socialiste. Ils auront à faire l'éducation de la Jeunesse dans l'esprit du communisme. Ils auront à

porter leur attention sur l'éducation du travail pour le respecter eux-mêmes et le faire respecter, pour l'aimer et le faire aimer et s'y adonner avec ardeur. Dans une Société Socialiste et Communiste, tous sont travailleurs et toutes les formes d'exploitation doivent être supprimées.

Etant communistes ils doivent être *travailleurs*. Toutes les classes sociales tendent à se niveler, à disparaître, cette évolution trouve son expression dans la Nouvelle Constitution de la Ligue. A l'avenir pour devenir membre de la Ligue de la Jeunesse Communiste, il suffira de répondre à la catégorie "travailleur". Il n'y a plus de distinction entre paysan, ouvrier, travailleur intellectuel ou manuel, tous les jeunes de Chine sont des travailleurs ou sont appelés à le devenir. Les élèves et les étudiants ne font des études que pour se préparer au travail; les 120 millions de jeunes, soit dans l'agriculture, soit dans l'industrie, soit dans le commerce, soit dans la culture, soit dans l'éducation, sont au service du Parti et du Gouvernement et travaillent pour la Société Socialiste.

Dans les Statuts de 1957, il y a des changements à noter, comme aussi certaines omissions non sans importance. La Ligue cesse d'être "*l'armée de réserve du Parti.*" Tous les membres de la Ligue ne peuvent prétendre à entrer dans le Parti Communiste. La croissance de ses membres s'y oppose. Il peut y avoir une autre raison à cette omission. Beaucoup de rapports—il y eut au moins 124 communications écrites ou orales pendant le Congrès—ont insisté sur l'écart qui existe entre la ligue et la masse des jeunes. Le Parti désire donc que les membres de la Ligue considèrent moins à entrer dans le Parti directeur du Pays qu'à se rapprocher du peuple, à se mêler à lui, à devenir de plus en plus son représentant, à se manifester plus démocratique que par le passé. Ils doivent se mêler à la masse pour la noyauter, la comprendre, l'éduquer et par suite faire entrer dans le front unique du Parti les 120 millions de jeunes dont ils doivent être le levain.

Admis à prendre place dans les rangs de la Jeunesse Communiste, le jeune homme doit savoir qu'il est maintenant à *l'Ecole du Communisme*, dont l'esprit doit inspirer toutes ses pensées et toutes ses démarches. Il est sous direction du Parti. Il est engagé à se faire le propagandiste de ses directives et de ses programmes. Il est, dans l'exécution des programmes d'action, l'auxiliaire tout dévoué à la cause.....Venant de la masse des jeunes, il doit être de cette masse, un membre de l'organisation des jeunes progressistes.

Il manquerait à sa mission s'il ne tenait pas compte des défauts qui, au cours du Congrès, ont été inlassablement rappelés aux jeunes pour qu'ils se critiquent et se corrigent. Ils furent cause, dans les dernières années, de l'écart entre la Masse des jeunes et les Cadres de la Ligue de la Jeunesse, entre la Masse du peuple et les Cadres du Parti.

Ce que le jeune doit surtout éviter, c'est *l'esprit sectaire et l'orgueil*. Parce qu'on est membre de la Ligue et qu'on a reçu une éducation politique plus poussée que les autres jeunes gens, on se croit devenue un être supérieur ! On méprise ceux qui, dans le travail, ont acquis une expérience technique et une endurance supérieures à celles dont font preuve les cadres.

*C'est l'autoritarisme bureaucratique*. Les cadres aiment à donner des ordres. Souvent ils ne se rendent pas compte que ceux-ci sont impraticables. Les inférieurs font des objections. On n'en tient même pas compte. L'ordre est donné, il faut l'exécuter et celui qui refuse de le faire est considéré comme un arriéré ou un contre-révolutionnaire. L'esprit fonctionnaire règne parmi les cadres qui restent dans leurs bureaux et se contentent de transmettre les directives venant d'en haut...

*L'oubli des traditions révolutionnaires* est assez commun dans les membres plus jeunes, qui n'ont pas connu les difficultés de la lutte révolutionnaire à ses débuts. Parmi les jeunes on trouve l'esprit de jouissance, les ambitions de renommée, la satisfaction des intérêts égoïstes. Les Jeunes ne sont plus au service de la cause, de la masse et du peuple, comme leurs aînés.

On évite l'effort. On n'en parle plus dans le travail de propagande. Toute mission est présentée comme facile sans aucun danger, sans aucune difficulté. En les taisant, on ment, comme le faisait remarquer le Secrétaire de la Ligue, Hu Yao Pang. La Jeunesse, une fois trompée, perd confiance en ces propagandistes. L'écart entre elle et la Ligue ne fait que s'approfondir. Il faut dire toute la vérité. Les difficultés existent et ce sont les jeunes qui doivent les surmonter.

Le Congrès s'étant tenu au moment même où le Parti menait sa campagne de Rectification pour les Cadres du Parti et autorisait une grande liberté d'expression, il n'est pas étonnant que les orateurs aient, avec une audace inconnue jusque là, critiqué les Comités et les Cadres de la Ligue. Le Comité Central a, on le sait maintenant, des tendances au sectarisme, à l'autoritarisme et au bureaucratisme. Il existe un écart certain entre la Ligue et la Masse des Jeunes. Dans la Ligue même, le même écart se manifeste entre les Comités Supérieurs et les Comités subalternes, la Masse des Membres et les Comités de direction. Il serait peut-être exagéré d'y voir une hostilité mutuelle; à tout le moins, il existe une contradiction interne et profonde et un *manque d'esprit démocratique*.

La Nouvelle Constitution de 1957 insiste beaucoup plus que l'ancienne sur les *droits démocratiques* des membres. Ceux-ci ont le droit de garder une opinion contraire à celle des Comités de Direction et de la manifester à ceux-ci. — Il ne faudrait pas croire que ce droit donne au membre celui de ne pas exécuter la mission confiée; la "liberté démocratique" ne va pas jusque là. — Ceux qui auraient été punis par les Comités locaux de Direction ont le droit de faire appel à tout Comité de Direction d'un échelon supérieur.

Dans le même esprit démocratique, les Comités de Direction doivent écouter les opinions venant des inférieurs et régler les problèmes qui leur sont soumis. Les Comités de la Ligue à tous les échelons devront à l'avenir tenir leurs assemblées plénières aux dates fixées, pour que leur travail soit contrôlé, suivant le *principe de la Direction Collective*, et qu'ils puissent entendre les opinions et les critiques soit



des autres membres du Comité de Direction, soit des représentants de la Ligue. Les membres des Comités de Direction doivent souvent faire de l'autocritique pour redresser les erreurs commises et ne jamais user de violence contre ceux qui les ont critiqués. En le faisant, ils exercent leur droit.

Le Parti Communiste qui dirigeait les assises de ce 3ème Congrès, en laissant à tous les Représentants de la Ligue une certaine liberté de critiquer les cadres des Comités de Directions et en insistant sur l'esprit démocratique à promouvoir, a pu se rendre compte qu'aucune des critiques n'était dirigée contre les principes du communisme et contre la direction que le Parti impose à la Ligue. Il est donc assuré d'avoir dans sa main la Ligue de la Jeunesse Communiste. Elle sera comme par le passé prête à toutes les besognes. Elle est *l'auxiliaire du Parti*.

Cet auxiliaire est, grâce aux critiques dont il a été l'objet, un instrument plus souple qu'autrefois. Les Cadres du Comité Central et ceux des Comités de Direction à tous les échelons, ont eu ample matière à autocritique, tant de la part des dirigeants que de celle des dirigés. Ils sortent de ce Congrès plus humbles que par le passé; moins individualistes, moins sectaires, moins autoritaires, moins fonctionnaires, plus prêts à suivre la ligne traditionnelle révolutionnaire. La liberté de critique et d'expression s'est révélée, une fois de plus, un instrument utile dans les mains du Parti pour affirmer son autorité et sa direction.

Le Parti peut donc avec plus de confiance encore qu'autrefois, lancer la Ligue de la Jeunesse Communiste à la conquête des autres jeunes: plus de 80% de la Jeunesse de Chine. Elle doit par une propagande moins mensongère, par une action moins individualiste, par une compréhension plus grande attirer les jeunes au Front Unique du Parti, les éduquer et leur transmettre ses directives.

Dans cette Masse des Jeunes, tous n'ont pas le Socialisme — et le Communisme moins encore — en grande estime. Il faut les convaincre, les éduquer, les unir pour le travail commun, les critiquer en vue de l'Unité, selon le slogan d'action: Unité! Critique! Unité!

Les Jeunes des minorités nationales doivent oublier que les Cadres de la Ligue gardent à leur égard le complexe de supériorité de la Race des Hans, sans chercher à comprendre et à garder, dans chaque minorité, ses caractéristiques propres.

Les Jeunes croyants des diverses confessions religieuses ne peuvent concilier leur idéologie spiritualiste avec celle du Parti matérialiste et athée. Ils ont été objet de la part des cadres de mépris et d'hostilité. Il faut maintenant les rallier sous l'étendard du patriotisme.

Les Jeunes d'Outremer aiment profondément leur patrie. Ils trouvent cependant difficile de s'adapter aux conditions vraiment trop inhumaines de la Société Socialiste. Il faut leur montrer de la compréhension et les gagner par la persuasion.

Les Jeunes des familles bourgeoises spoliées de leurs biens, réduites à la misère, parfois à la mendicité... Il faut en rallier les fils et les filles, réformer leurs pensées et les gagner.

Les Jeunes des organisations autres que celles de la Ligue de la Jeunesse Communiste, il faut les amener à travailler sur le Front Unique et à collaborer avec le Parti, sous la direction du Parti.

Entre cette masse de Jeunes qui représentent près de 90 millions de Chinois et le Parti il faut *un trait d'union*. C'est la Ligue de la Jeunesse Communiste. Par un effort constant, elle doit se rapprocher des jeunes de 14 à 25 ans, les écouter, comprendre leurs problèmes, les transmettre en haut lieu. Elle doit conquérir de haute lutte la sympathie, résoudre certaines contradictions, devenir à leurs yeux *l'Organisation de la Masse des Jeunes*, transmettre les programmes et les directives du Parti, les faire exécuter dans l'esprit même du Communisme qu'elle leur aura inculqué. Voilà, pour les quatre années qui précèdent le prochain congrès, l'enjeu de la lutte.

Telle est la tactique d'encercllement bien définie au cours de ce Congrès. La lutte est engagée qui doit mettre cette jeunesse à l'Ecole du Communisme, sous le contrôle et la direction du Parti dictateur, la faire entrer dans l'organisation des Jeunes, lui faire subir son influence, perdre sa liberté et prendre place dans le Front Unique du travail du Parti.

*Vocations are flourishing in the diocese that served as the gateway for Christianity in the Far East —*

# VOCATIONS IN MALAYA

— By Rev. Eusebius Arnaiz —

**T**HIS year, 1957 is the 4th centenary of the foundation of the diocese of Malacca, which at one time embraced the whole of the Far East, with the exception of the Philippines. This event brings to our mind the problem of priestly and religious vocations, which was so dear to the heart of the ardent apostle of this diocese, St. Francis Xavier.

The problem of vocations is certainly as urgent for the Missions of the Far East, as for Christian countries in other parts of the world. Although vocations might be called a minor problem because of the limited number of Christians in the Missions, events in recent years have shown that the great mass of non-Christians require good and numerous native workers, as well as more numerous foreign missionaries.

Here then is the present situation regarding vocations in Malacca and the rest of Malaya, the original foothold of Christianity in the Far East. In 1951 the number of priests belonging to the entire diocese of Malacca was seventy-three, of whom ten were religious. Half of the secular clergy were native priests and half belonged to the Paris Foreign Mission Society. There were five priests belonging to the Portuguese parishes, which brought the total number of priests to seventy-eight.

In the same year 1951, new missionaries arrived from Europe, and from China, where all foreign missionaries have been expelled from their mission field. They were greatly welcomed by the Ordinary, His Excellency Bishop Michael Olcamendi. With the increase of missionaries it became possible to divide the vast diocese. In 1953 Bishop Olcamendi was appointed Archbishop, and in 1955 the archdiocese of Malaya-Singapore became a Metropoli-

tan See with two suffragan dioceses, Kuala-Lumpur and Penang, which were then separated from Malaya-Singapore.

The Ordinaries are: Most Reverend Michael Olcamendi, Archbishop of Malaya-Singapore; Most Reverend Dominic Vendargon, Bishop of Kuala-Lumpur; and Most Reverend Francis Chang, Bishop of Penang. Archbishop Carlo Van Melckebeke, Apostolic Visitor for Southeast Asia resides in Singapore. Bishops Vendargon and Chang were appointed the first bishops of Kuala-Lumpur and Penang in 1955, and were consecrated the same year.

The present (1957) status of the Church in Malaya is as follows:

| <i>Dioceses</i>    | <i>Secular Regul.</i> |               | <i>Faithful</i> |
|--------------------|-----------------------|---------------|-----------------|
|                    | <i>priests</i>        | <i>Clergy</i> |                 |
| Malaya-Singapore   | 56                    | 15            | 53,000          |
| Kuala-Lumpur       | 30                    | 3             | 36,000          |
| Penang             | 47                    | 1             | 38,000          |
| Portuguese Mission | 6                     |               | 8,200           |
|                    | 139                   | 19            | 135,200         |

Since 1950, Bishop Olcamendi, then Bishop of Malacca, has admitted to the diocese of Malacca numerous congregations of men and women, as a consequence of the religious persecution in China.

The Paris Foreign Mission Society has so much increased the number of its missionaries in the three dioceses, that they make up the greater part of the secular clergy. Among the newcomers many were former missionaries in China, but many new men have also come to the three dioceses.

Other Congregations of men, who have missionaries in Malaya, are the following:



Redemptorists, Jesuits, Missionaries of Scheut, Disciples of the Lord and Franciscans.

Among the priests in Malaya, a good number are Chinese, born in China, who fled the mainland before finishing their ecclesiastical studies, and were ordained in Malaya.

All of these groups have concerned themselves in recent years with the problem of encouraging vocations to the priesthood. The measure of their success to date can be assured from the following figures:

| <i>Seminarians</i> | <i>Major</i> | <i>Minor</i> | <i>Total</i> |
|--------------------|--------------|--------------|--------------|
| Malaya-Singapore   | 9            | 16           | 25           |
| Kuala-Lumpur       | 2            | 5            | 7            |
| Penang             | 6            | 8            | 14           |
| Portuguese Mission |              | 2            | 2            |
| Jesuits            |              |              | 6            |
| Redemptorists      |              |              | 5            |
|                    |              | <b>Total</b> | <b>59</b>    |

It is important to note, that as a general rule, no seminarian, novice or aspirant is accepted before he has completed High School. All applicants are 17 years-old or over.

Just as there was lack of clerical vocations, secular and regular, during the II World War, there was a similar dearth of vocations among congregations of Brothers. This continued until 1951. The reason was none other than the bad times and the interruption of studies. The present enrollment, however, in the houses of training for brothers is as follows:

Brothers of the Christian Schools, Novices 16; aspirants: 20.

Brothers of St. Gabriel, 16; aspirants: 20.

Marist Brothers, Novices 16; aspirants: 16.

What has been stated about vocations to the Brotherhood can also be said about vocations to the Sisterhood. But five years after the war several good congregations became flourishing. As a rule, all the girls who were admitted to the novitiate, had first finished High School, or at least commercial studies etc. Some also came after medical studies and from government

offices to enter religious life, with increased experience and knowledge.

| <i>Congregations</i>                                           | <i>Novices and Postulants:</i> |
|----------------------------------------------------------------|--------------------------------|
| Sisters of the Divine Infant<br>(called Sisters of St. Maurus) | 37                             |
| Little Sisters of the Poor                                     | 18                             |
| Good Shepherd Sisters                                          | 26                             |
| Canossian Sisters                                              | 6                              |
| Franciscan Missionaries of Mary                                | 6                              |
| Franciscan Missionaries of the<br>Divine Maternity             | 16                             |
| Foreign Missions Mission Sisters                               | 1                              |
| Carmelite Sisters                                              | 8                              |
| <b>Total</b>                                                   | <b>118</b>                     |

An obvious fact is that the Sisters of St. Maurus had more vocations in Malaya than the other religious congregations. The reason is obvious: they have been working in Malaya for the education of children and girls for a full century. In all big localities they have well-established institutions and schools so that up to now the greater part of Christian female youth has been educated by those Sisters.

The statistics of the novitiate of the Sisters of St. Maurus in Penang are as follows: for the last 50 years (1907-1957):

|                                                            |            |
|------------------------------------------------------------|------------|
| Chinese professed Sisters                                  | 120        |
| Novices and Postulants this year (1957)                    | 37         |
| Eurasian professed Sisters                                 | 30         |
| Indian professed Sisters<br>(origin from India and Ceylon) | 28         |
| Siamese professed Sisters                                  | 7          |
| Novices & Post. this year (1957)                           | 5          |
| Burmese professed Sisters                                  | 3          |
| Deceased professed Sisters<br>(mostly Chinese)             | 18         |
| <b>Total</b>                                               | <b>248</b> |

The general conclusion is clear for any reader: vocations to the Sisterhood have been numerous in Malaya during this half of the century; but they have been even more admirably increasing during the last seven years. This is in itself a praise for the religious life of the faithful, since they make so many vocations possible.



## OPERATION ORPHANGE

— By Rev. Donald J. Vittengl —

AKABANE ORPHANAGE, founded in 1939 by the Salesian Sisters, is located in a suburb of Tokyo, Japan. The original group of seven Sisters from Turin, Italy and their orphans suffered untold hardships during and immediately after the second World War, when all financial support from Italy was cut off. During the winter of 1945-46, conditions reached such a terrible state, with the orphans constantly suffering from cold and hunger, that the Sisters were forced to seek outside employment to support them.

It was during this dark period that American servicemen in the nearby Tokyo Ordinance Depot discovered their plight and immediately began to help with supplies of food and clothing. Since then, other groups have helped, but the Ordinance group has been the mainstay of their support ever since.



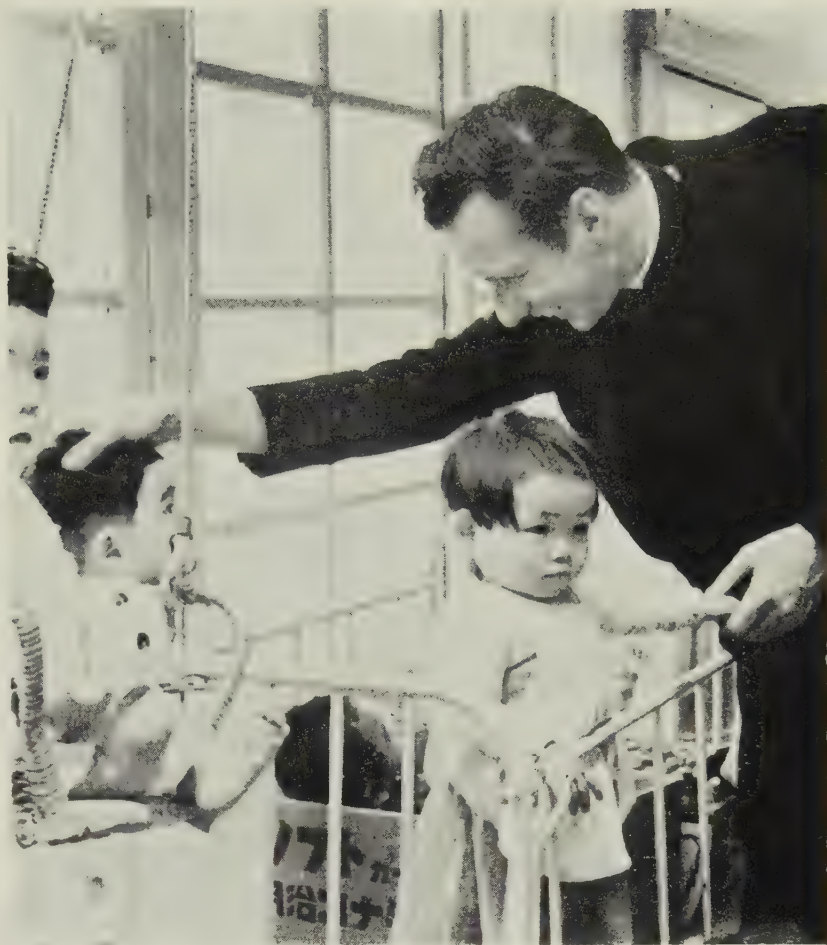


*Akabane orphan's new home was built with funds supplied by the American G.I.'s. It is one of the finest of such buildings in all Japan.*



*Little "Brown Eyes" is taken for a stroll by another orphan.*

*The author visits a pair of twins in Akabane's nursery. Twins are supposed to be "bad luck" in Japan.*



*Dinner time in the girls dining room.*

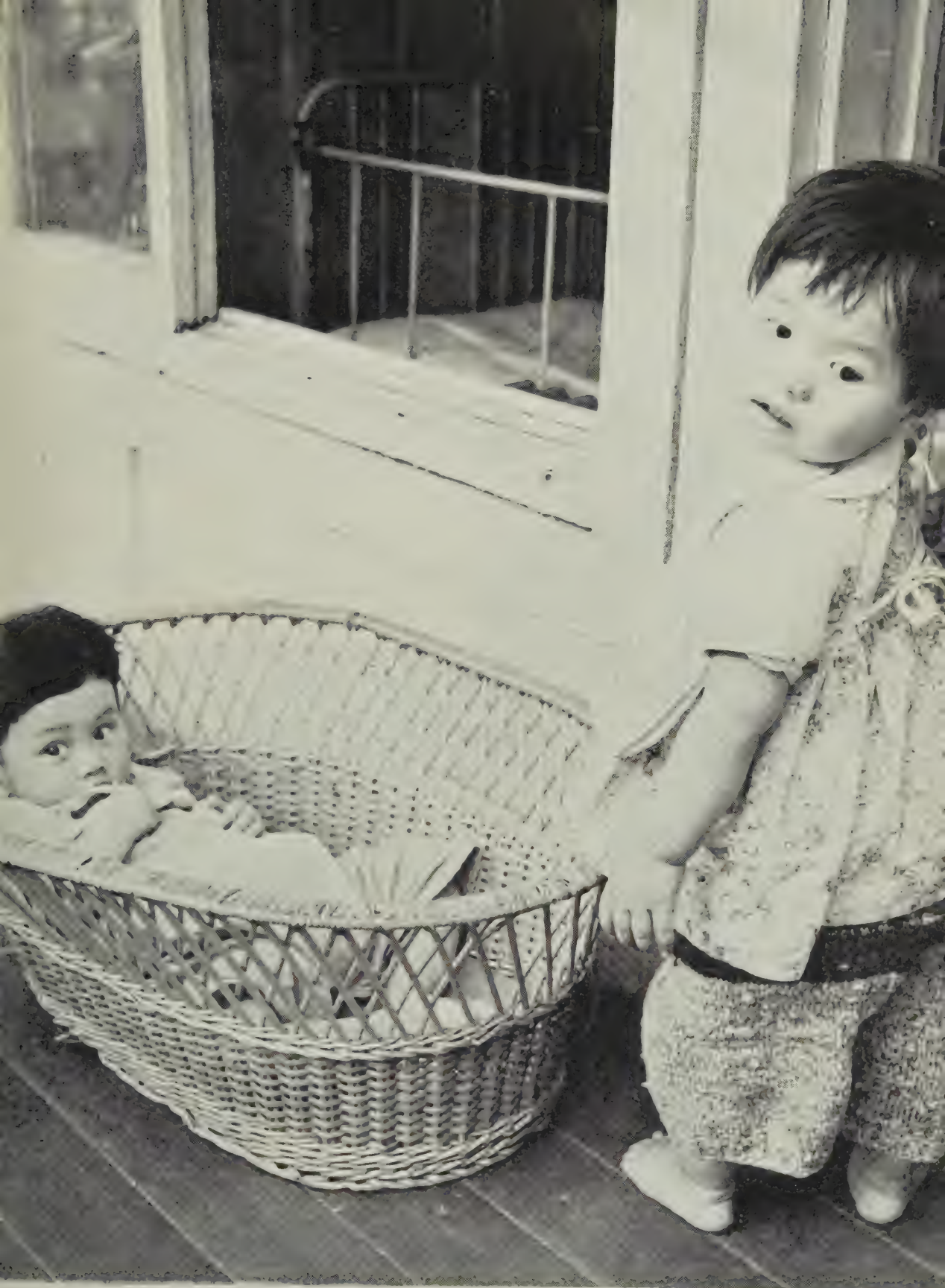




*This little orphan girl is  
not feeling well — so  
she eats her rice in bed.*



*Santa Claus, played by an  
American soldier, gives a  
bicycle to an orphan boy.  
The G.I.s provided all the  
presents at the Orphanage.*



*little helper'' is minding her brother.*





*Games in the playroom  
are directed by a  
Japanese Sister.*



*This Sister is kept busy  
winding up tiny mechanical  
toys, while little Matsuo  
plays "Hopalong Cassidy"  
on his hobby-horse.*



*Fun and fresh air are the order of the day for these little orphan girls.*

*The playground equipment was made by soldiers during their free time.*

*American Sergeant plays host to 4 girls from Akabane Orphanage at a Christmas party.*







*"I can read that, Sister!"*



*Yoshiko, and hundreds of Japanese orphans like her, are eternally grateful for the care and training which Akabane Orphanage provides.*

# Communist Policy

## *Red China Ignores Convention on Genocide*

A recent speech by the Most Reverend Cuthbert M. O'Gara, Bishop of Yuanling, Hunan Province, dealt with the question of closer cooperation with the Communist Chinese Government.

The Bishop said that there had been considerable discussion in the Press about "this pressing Chinese problem". In his opinion it was a question of whether the moral principles of truth and justice or the base practices of appeasement were going to determine the solution.

Bishop O'Gara claimed that since the Convention on Genocide was adopted in 1948 "the Chinese Red regime has liquidated (slaughtered) 20 million people". He had taken these figures from the American magazine TIME of March 5, 1956. According to TIME these figures did not include the 23 million people believed to be held in forced labor camps.

"In the section of Hunan Province entrusted to the Passionist Missionaries, over which I presided as Bishop, a conservative estimate puts the number liquidated as 75,000", he said. "The Convention on Genocide covers inhuman treatment, slavery and loss of human rights — What of the 20 million in China now doing forced labor? The Convention on Genocide condemns the causing of serious bodily or mental harm — What of the starving millions of China...?"

The Declaration of Human Rights affirmed that no one should be subject to arbitrary arrest, detention or exile. But, asked the Bishop, what of the 4,000 foreign priests and 3,000 foreign Sisters "haled before the people's courts without legal defence and ignominiously expelled from the country?"

Bishop O'Gara stressed the fact that he knew what he was talking about, as he had been a prisoner of the Chinese Communists himself. "Time and time again", he said, "I was given to understand very emphatically that the chief objective of the People's Government of China is to co-operate with world Communism in liberating the peoples of the United States, and this means simply to destroy the United States of America as this country exists today."

The Chinese people, he said, were being held against their will and would gladly throw off the yoke of Communism if they were able to. "Surely the bloody explosion in Hungary should have taught us how far the aspirations of the enchained peoples differ from the will of their Communist masters."

Bishop O'Gara concluded his speech by emphasising that the Catholic Church in China is in chains, "her ministers expelled, jailed, murdered. In Communist China to be a Catholic is to be a reactionary and to be branded an enemy of the People's Government..."

## *Mao's Theory of Contradictions*

The nation-wide development of the Party's campaign for "Rectification of Working Style" (*Cheng Feng*) has added

impetus to its previous "100 Flowers and 100 Schools" movement for sponsoring variety in cultural propaganda and en-



couraging exposure of dissent in political debate. It also gives a clue to the content of Mao Tse-tung's speeches of February 27 and March 12 and the considerations which led him to announce his policy for "Solving Contradictions Within the People." "Since the start of the campaign ... many people have uttered what they had concealed for a long time" (*Ta Kung Pao*, May 4). There is no evidence that this policy means any abandonment of the Stalinist principles for "building Socialism": collectivised agriculture and the development of heavy industry within a police State. But having been forced to modify details in the building of Socialism, the Chinese Communist Party (CCP) have started a process which is likely to lead either to further concessions to reality or to a return to self-defeating repression.

Chairman Mao is reported to have dwelt on the distinction between contradictions "between us and the enemy" on the one hand and contradictions "within the people" on the other. Later comment has implied that if wrongly handled, the latter could become as "antagonistic" as the former; the masses might "go to the extreme in combating bureaucratism" (*People's Daily*, May 17). Therefore the problem must be solved by persuasion rather than by crude "administrative" methods. (As the second pronouncement "on the historical experience of the proletarian dictatorship" (December 29, 1956) shows, an "antagonistic" contradiction arose in Hungary, where, according to Marxist jargon, a section of the people "went over to the enemy.") This reveals the unexpected flaw in "scientific" Marxism's rejection of ordinary morality in favor of the "class struggle." But while Mao is trying to paper it over by declaring the "class struggle" mainly at an end, he still maintains the existence of "counter-revolutionaries" against whom class warfare is to be waged, more subtly than by Stalin and more ruthlessly than by Rakosi.

After recommending persuasive methods for re-educating capitalists and intellectuals and for dealing with national minorities and religion, Mao is said to have reaffirmed the policy of long-term "co-existence and mutual supervision" between the CCP and the puppet "democratic" parties of the

United Front. He may be assumed to have defended at length the policy of "Flowers and Schools," and it seems clear from later comment that he extended the range of political dispute by allowing the masses to practise "big democracy," i.e. strikes and demonstrations (as against "little democracy," i.e. discussions).

After criticising economic mistakes by ministries, Mao is said to have admitted that though July, 1955, was the right time to speed up collectivisation, it was now time to slacken off because of various shortages and difficulties. The supply situation demanded the strictest economy, increased production and the introduction of birth control.

## CONTRADICTIONS IN PRACTICE

Some aspects of the situation confronting Mao are reflected in the Kwangtung CCP Provincial Committee's analysis of "preliminary contradictions" in the province.

Parallels for them might be quoted from many other sources. They include:

1. Contradictions of the peasants, i.e. mainly between the peasants and the State or the cadres, who have been guilty of coercion and corruption. "Since last winter 117,916 households have withdrawn their membership" from cooperatives in spite of "harsh measures" used to restrict them. "In areas where there have been great economic changes" or calamities "little has been done to improve the livelihood of the people. There have been many complaints."

2. Contradictions of the workers. Since last year 13 strikes have occurred in one province: discrepancies in the wage systems and undemocratic management have made relations *very tense*. So has neglect of workers' welfare and rights to promotion.

3. There are 180,000 unemployed whom the Government has done little to help.

4. Over 60 per cent of primary, junior middle, and senior middle school graduates will be unable to continue their studies.

5. Overseas Chinese complain of bad treatment.

6. Fishermen, salt producers and boat dwellers complain of restrictions.

7. "Because of the serious sentiment of sectarianism within the Party, intellectuals are not treated with enough respect. At present, relationships ... are still comparatively tense."

8. Only the "negative side" of democratic parties and groups and industrialists and businessmen has been stressed, thereby arousing "strong dissatisfaction."

9. Most of the cadres who recently created trouble in the country are *demonstrated personnel*.

10. National minority cadres have no real authority, and the minorities' characteristics were neglected during last year's collectivisation drive.

The last group of contradictions arise from "insufficient supply and increasing commodity prices." Edible oil, pork and cotton cloth are scarce. The ration of cotton cloth has been reduced. As for price increases, they are due not to insufficient production but to "our failure to carry out the work properly."

*New China News Agency*

## *Rectifying The Rectification Campaign*

On June 9 the People's Daily Editorial, the mouthpiece of the Party Central Committee, used the word, "COUNTER-CRITICISM" and at once the whole scene changed. The short-lived geniality of the newspapers gave way to unbridled ferocity. At 'free discussion' meetings, the accuser's was the only voice to be heard. All who wanted to save their skins joined in the attack, smearing and abusing colleagues and friends. A few exceptional figures would not bend and chose rather to stand as witnesses before the bar of history. The rest, the common run, showed no such courage. Their consciences may have troubled them but outwardly their task was an easy one — to parrot forth the routine phrases which eight years of repetition had made all too familiar — the Party, the vanguard of the Proletariat, guiding the nation to the Victory of Socialism, general welfare, success in all; the Communist Party is the nation's greatest boon. The newspapers now contain practically nothing but these routine phrases and the virulence of the counter-attack.

It would seem that the counter-attack has come at once too early and too late. "Some intellectuals think it came too early. ...Some comrades think the People's Daily editorial's have been too fierce". It came too early for the Party. The original plan was to let the non-Party intellectuals speak

out their minds so that they might be purged later on. But they became outspoken before their time, not only in Peking and Shanghai but also in smaller cities, and turned openly against the rule of the Party.

The counter-attack also came too late. For the first time since 1949, it became publicly known what an intolerable tyranny the Communist Party had been exercising, how much it was feared and hated, and how little hold it had even on the hearts of those who had high-ranking and well-paid positions. This was a calamitous defeat and the sudden recourse to terroristic methods will only confirm and deepen the impression that it made. The police and army and the mutual denunciation system may succeed in maintaining order; but the possibility of violent reactions is not to be excluded. Certainly after these three weeks of the free speech episode, the Party-rule in China can never again be the same. It has lost its untroubled facade. No better proof for this could be given than Chou En-lai's latest Congress speech.

The people feel that they have been duped. As one of them said in Shanghai, the invitation to speak freely was "tempting to sin."

*China News Analysis*



# NOTES AND INFORMATION

## *Papal Encyclical Urges Catholics to Increase Missionary Work*

**V**ATICAN CITY — In an urgent appeal to the Catholic world, His Holiness Pope Pius XII has asked for an expanded missionary effort.

In an encyclical entitled *Fidei Donum* (The Gift of Faith), the Pope asked all members of the Church to come to the aid of mission lands with prayer, recruiting of missionary vocations and material assistance.

In the opening section of the three-part encyclical, the Holy Father referred to the serious apostolic undertakings which nowadays require attention of the faithful and traced a general outline of the Church's situation in Africa.

In the second section, he called the attention of all bishops to their duty to maintain the Church's missionary efforts. Finally, in the third part he addressed to bishops, and through them to all Christians, a three-fold appeal for prayers, vocations and material aid.

"The incomparable riches which God deposits in our souls with the gift of faith are a motive for immense gratitude," he began. Then he asked, "How shall I make a return to the Lord for all the good he has done for me?" (Psalms: 115, 12) The Pontiff answered that there is nothing else to offer except "our zeal to diffuse the splendor of the divine truths among men."

### **The Church in Africa**

The Pope then turned to give a picture of present day Africa. He told of the development of the hierarchy and of the continuous and rapid increase in the numbers of Catholics.

Young African churches have<sup>8</sup> taken the place which is rightfully theirs in the great Catholic family, he added.

"How could We then not feel a tightening of the heart when We consider from this Apostolic See the grave problems imposed there upon the extension and deepening of Christian life, when We compare the vastness and urgency of the tasks, on the one hand, with the extremely low number of apostolic workers and their lack of means?

"This suffering We confide to you, venerable brothers, and it pleases Us to think that the promptness and generosity of your response will once more spark hope in the hearts of so many generous apostles."

Africa, he said, is currently in full social, economic and political evolution. While the Church is happily aware of progress there, she must at the same time denounce the serious dangers that threaten the continent.

He enumerated the dangers as false concepts of nationalism, atheistic materialism and non-Christian religions.

"Historical causes and the attitude of nations who take pride in their Christian past" have also had some part in creating dangerous disturbances, he said, in an apparent reference to the European colonial powers.

"At the moment when new structures are being sought — while some run the risk of abandoning themselves to false seductions of a technical civilization — the Church has the duty to offer in the greatest measure

possible, the substantial riches of her doctrine and life as animators of a Christian social order."

### **The Missionary Apostolate**

Except, for rare cases, the possibilities of missionary action are still inferior when compared to the tasks that need to be done, he said.

"Those dioceses or vicariates apostolic must, as a matter of fact, develop without delay," the Pope declared. "They are indispensable works for expansion and radiation of Catholicism.

"Colleges must be founded and Christian teachings spread in various degrees. Life must be given to social action organizations which animate the work of select groups of Christians in the service of civic society.

"The Catholic press must be developed in all its forms, and modern techniques for the diffusion of culture must be studied. It is known in our day how important a well-formed and enlightened public opinion is.

"Above all, attention must be given to the growing development of Catholic Action and to the satisfaction of the religious and cultural needs of a generation which, deprived of sufficient food, might be exposed to the danger of going outside the Church to seek nourishment."

Mentioning his earlier teachings regarding the Mystical Body of Christ, the Holy Father spoke of the need for its healthy parts to help the weak ones.

Working in close union with Christ and with His vicar on earth, to whom Jesus entrusted the care of His flock, it is the bishops as a whole who are responsible for the apostolic mission of the Church, he said. They, in turn, must be aided by the faithful of their dioceses, the Pope added.

"The missionary spirit and the Catholic spirit, as We have said before, are one and the same thing," he declared. "Catholicity is an essential note of the true Church. This is so to such an extent that a Christian is not truly faithful and devoted to the Church if he is not equally attached and

devoted to her universality, desiring that she take root and flourish in all parts of the earth. Nothing is more foreign to the Church of Jesus Christ than division."

### **Prayer for The Missions**

In his appeal for prayers, the Holy Father singled out three seasons of the liturgical year which should be especially marked for the intentions of the missions. These are "Advent, which is the time of humanity's expectation and of the providential ways of preparation for salvation; Epiphany, which manifests this salvation to the world, and Pentecost, which celebrates the foundation of the Church through the inspiration of the Holy Ghost."

The Holy Father reminded the faithful that the Mass is the most perfect form of prayer and that the Mass has primary intentions which are universal and missionary.

All the missionary work already accomplished, he continued, is due to the great generosity of Christians. The Pope expressed his gratitude for this generosity and especially thanked the various pontifical missionary organizations.

But, the Holy Father pointed out, missionary needs keep growing. He said that while many of the faithful undoubtedly face material difficulties themselves, these are nothing in comparison with the destitution which is paralyzing the activities of many missionaries.

"The ancient call of the Lord resounds from age to age — 'Leave your country, your kinsfolk and your father's house, for the land which I will show you (Gen. 12, 1).' A generation trained according to these truly Catholic ideals, either in families or in schools, in parishes or in Catholic Action and in pious works, such a generation will give to the Church the apostles she needs to announce the Gospel to all peoples. . .

"A Christian community which gives its sons and daughters to the Church cannot die. And if it is true that the supernatural life is a life of charity and grows with the giving of one's self, it can be asserted that



the Catholic vitality of a nation is measured by the sacrifices it is capable of making for the missionary cause."

### Cooperation of The Entire Church

The Pontiff underlined the following points with regard to recruiting apostolic workers:

— Despite the shortage of priests which may afflict their own dioceses, bishops should not be afraid to facilitate the recruiting of more numerous priestly and religious missionary vocations.

— Instead the bishops should get together to study their common difficulties in this matter and seek the best means of carrying out their missionary duty, a responsibility which is binding on them all as a body.

— Let those contacts already existing between local ordinaries and the national presidents of the various pontifical mission organizations and the superiors of missionary congregations serve to favor recruitment and maintenance of apostolic workers.

— Let particular attention be paid to providing spiritual assistance for those young Africans and Asians who for the sake of study go to live in places far from their countries of origin.

— Let priests, trained in the specialized

fields of the ministry, be authorized to place themselves at disposal of the ordinaries of Africa for a few years to set up these new forms of apostolate there.

— Finally, let lay apostles, through established organizations of national and international Catholic movements, place their experience at the service of these mission countries.

While the Pope concentrated his attention on Africa, he did not forget other mission lands and made constant allusion to them in the course of the encyclical.

All are equally dear to him, he said. All are the work of the entire Church, which is by nature missionary and to which he repeats the invitation of the Divine Master: "Launch out into the deep."

Toward the end of his letter, the Pope said: "To you again — missionaries, priests of the local clergy, religious men and women, seminarians, catechists, lay militants, to all apostles of Jesus Christ in no matter what distant or unknown place you may be — We renew Our expression of gratitude and hope.

"Trustingly persevere in the task undertaken, proud to serve the Church, giving heed to her voice, always more imbued with her spirit, united in bonds of fraternal charity."

## *Vatican restates ban on use of records, Radio in Liturgical Functions*

VATICAN CITY, — The Vatican has restated its condemnation of recorded music and radios during liturgical functions.

The restatement was contained in a decree issued here by the Sacred Congregation of Rites. The decree also contained legislation governing the showing of movies in churches and the use of mixed choirs, composed of men and women, during liturgical functions.

The legislation was originally contained in various Church decrees, some of which date back to 1903.

The "Motu Proprio" of St. Pius X, on the subject of sacred music, laid down

strict provisions concerning the use of mixed choirs in churches. In that document, published in 1903, St. Pius pointed out that "singers in church have a really liturgical office and therefore, women, being incapable of such office, cannot be admitted to the choir."

In 1939, the Sacred Congregation of Rites published a decree declaring the use of recorded music in churches illicit.

The following is a summary of the decree of the Sacred Congregation:

The use of phonographs or radios is illicit to transmit sermons, or catechism lessons. They cannot be used even when

the pastor, for reasons of age, illness or lack of skill, is incapable of preaching and no substitute priest can be found.

It is forbidden to use records of religious music during liturgical functions. Their use is tolerated to train people to sing in churches and to teach them religious hymns, provided that this is done outside liturgical functions.

A phonograph may not be used to sing the movable or fixed parts of the Mass during a solemn Mass. It may not even be used to make up for the absence of singers or of an organist.

It is prohibited to use phonograph records inside churches just before liturgical functions to assemble the faithful, or, immediately after a liturgical function, while they are coming out of church.

With the understanding that mixed choirs will never be stationed in the sanctuary or in the choir behind the altar, and that men and women will be carefully separated, the former dispositions are hereby repeated and must be interpreted strictly: Such choirs may be used only on exceptional occasions and with the approval of the diocesan Ordinary.

In solemn Masses, motets sung in the vernacular are prohibited during the Offertory. They are permitted, however, before or immediately after Mass.

Movie projectors may not be installed in churches — even if the parish has no other place available — even if it is to show films or slides of a strictly catechetical nature, to make religious instruction more understandable and attractive.

## *Pontiff Composes Prayer for "Church of Silence"*

VATICAN CITY, — A new prayer for strength and fortitude for the members of the "Church of Silence" has been composed by His Holiness Pope Pius XII.

The prayer, which has an indulgence of three years attached to its recitation, asks God to give the faithful of the Church behind the Iron Curtain the strength to endure persecution and to remain unwavering in their faith:

"Oh Lord Jesus, King of martyrs, comfort of the afflicted, support and consolation of all those who suffer for love of You and because of their loyalty to Your Spouse, Holy Mother the Church, in Your kindness hear our fervent prayers for our brothers of the "Church of Silence." Grant that they may never weaken in the struggle nor waver in the Faith. Rather may they experience the sweetness of the consolation You reserve for those souls whom You deign to call to be Your companions at the height of the cross.

"To those who must bear torments and violence, hunger and toil, may You be the unshakable strength which supports them in their trials and fills them with the certainty of the rewards promised to those who persevere to the end.

"To those who are subjected to moral constraints, often all the more dangerous because they are more deceitful, may You be the light which illuminates their understanding so that they may clearly perceive the straight road of truth. May You be the strength which supports their will, enabling them to overcome every crisis, every vacillation and weariness.

"To those for whom it is impossible to profess their Faith openly, to practice the Christian life regularly, to receive the holy sacraments frequently, to talk in a filial way with their spiritual guides, may You Yourself be the hidden altar, the invisible temple, superabundant grace and paternal voice, which helps them, encourages them, heals their ailing spirits and gives them joy and peace.

"May our fervent prayer be of help to them. May our fraternal solidarity make them feel that they are not alone. May their example be edifying for the whole Church, especially for us who think of them with so much affection.

"Grant, Oh Lord, that the days of trial be shortened and that very soon — together with their converted oppressors — they may freely serve and adore You, who with the Father and the Holy Spirit live and reign forever and ever. Amen."



# Press Review

*Hong Kong Sunday Examiner*

## *Formation of Patriotic Association of Chinese Catholics*

**A**CCORDING to reports from Peking "some 241 priests, brothers, nuns and laymen from all over China have gathered in Peking to participate in a 'week-long congress' which opened on July 15. The main purpose of the meeting is said to be to form officially a Patriotic Association of Chinese Catholics "similar to the organization of Chinese Protestants". The meeting follows three earlier Congresses held in Peking.

The Protestant Association, founded in 1950, is based on the "Triple Independence Movement." Communist efforts to form a National Catholic Church of the Triple Independence were condemned in formal terms by Pope Pius XII in his encyclical "Ad Sinarum Gentes" of October 7, 1954.

The Rome Mission News Agency "Fides" referring to the Patriotic Association of Catholics says that no statutes of the Association are yet available and a definite judgment is therefore not possible.

The Chinese Communist press up to the moment have been silent on the subject of the various preparatory congresses.

### **Papal Censure**

The encyclical "Ad Sinarum Gentes" plainly states that no one can call himself a Catholic if he adheres to the pernicious principles of the "Triple Independence Movement or to others of this kind." If the aims of the new Catholic Patriotic Association are the same as those

of the earlier "Church of the Triple Independence", then it would not be possible for Catholics in China to adhere to this Association.

### **Danger to Faith**

Fides News Agency says that it may become even more increasingly difficult for Catholics in China if to be called patriotic they would be required to give their name to an association which whilst not apparently "Progressive" would in actual fact be a danger to the individual's faith and possibly even to the existence of the Church in that country. It is also pointed out that any patriotic movement should extend to all citizens of China and not be restricted to the limits of a religious confession. To group some citizens — to the exclusion of others — in a patriotic association would appear to be an indication that patriotism is only a pretext for undeclared aims.

The Church has always taught that the love of one's country is the strict duty of every Catholic. It comes after the love of God who must be loved above all things. The unmovable faith of the majority of Catholics in China has brought Communist effort to form a "Reformed Church", or a "Triple Independence Church" to nought. Whatever the actual purpose of the new "Patriotic Association" one must notice that the Association is being organized under the same patronage of the Communist Government Bureau of Religious Affairs, whose Director Ho Cheng Hsiang is a confirmed atheist.

## *The Catholic Citizen*

The Philippines is celebrating the eleventh anniversary of the birth of its independence. Theme of the first day of the celebration is Citizenship.

It might well be asked how the Catholic citizen helps in the growth of his native land.

Indeed, if the enemies of the Church, particularly the Masons, are to be believed, the Catholic citizen is just as bad as the communist.

How often do we come across passages in Masonic literature comparing the Catholic Church and its citizens to the worst enemies of the Republic, the communists!

Yet Catholics will continue to claim, and to prove the claim, that a good Catholic is necessarily a good citizen.

Realizing the truth contained in the statement, the late President Manuel L. Quezon once stated:

"Let me avow publicly the firm conviction that faith in God and the practice of one's religious beliefs keeps a man, perhaps more than any other consideration, within the bounds of law and helps him in the performance of his duties. This is not to say, of course, that an atheist or a man without religion may not be a good citizen. It is, however, true that a people who honestly and intelligently practice that religion which they profess are in little danger of social disorder and disintegration."

Without the sobering effect of religion, force alone will be left to preserve public peace and order.

"But force," says Pope Leo XII in his encyclical *Sapientiae Christianae*, "is very feeble when the bulwark of religion has been removed, and, being more apt to beget slavery than obedience, it bears within itself the germs of ever increasing troubles."

That force has not been able to preserve public tranquility is proved from the rise and fall of modern dictatorships from Hitler, Mussolini and Stalin. Soviet Russia

and Red China today bear the germs of their own destruction.

But the Catholic citizen knows that he is bound by the natural law itself to love his country devotedly and to defend his native land, even to the point of sacrificing his life.

A common Masonic lie has it that the Catholic cannot be a good citizen because of his allegiance to Rome.

It is a fact that the Catholic, besides being a citizen of his native land, also is a citizen of the holy city of God on earth, the One Holy Roman Catholic and Apostolic Church.

"We are bound," says Leo XIII in the same document on Christian citizenship, "to love dearly the country whence we have received the means of enjoyment this mortal life affords, but we have a much urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure forever."

However, the supernatural love that a Catholic has for the Church and the natural love he entertains for his country flow from the same source, the Creator of the universe. Both proceed from God.

Hence, it follows that between the duties these two perfect societies respectively enjoy, neither can come into conflict with the other.

A state that recognizes the duties of citizens to God cannot formulate laws that would go counter to these duties.

Sometimes it happens that, through the perversity of the will of men, the state would seem to require from its citizens one thing and the Church from its citizens another.

In the Philippines, we had the recent case of the *Noli-Fili* law which required the reading of books expressly condemned by laws of the Church.

It is obvious that, in such conflicts, "no man can serve two masters," for to please the one amounts to condemning the other.



"As to which should be preferred no one ought to hesitate for an instant," Leo XIII states. "It is high crime indeed to withdraw allegiance from God in order to please men, an act of consummate wickedness to break the laws of Jesus Christ, in order to yield obedience to earthly rulers, or, under pretext of keeping the civil law, to ignore the rights of the Church; 'we ought to obey God rather than men.' This answer, which of old Peter and other Apostles were used to give the civil authorities who enjoined unrighteous things, we must, in like circumstances, give always and without

hesitation. No better citizen is there, whether in time of peace or war, than the Christian who is mindful of his duty; but such a one should be ready to suffer all things, even death itself, rather than abandon the cause of God or of the Church."

Hence the state should see to it that there should be no conflict between the Catholic's duties as a citizen of the state and his duties as a citizen of the Church.

It can do this by recognizing the divine origin and supernatural aims of the Church.

### Malayan Catholic News

## *Indonesian Catholics Fight Labor Reds*

The Indonesian Catholic Labor Organization, "Pantja Sila" (The Five Principles, after the five basic principles of the Indonesian Constitution, Belief in God, Humanity, Nationality, Democracy and Social Justice), though founded only about a year ago, has already revealed itself as an active force against the overwhelming influence of communists in the Indonesian labor movement. This was shown recently at Surabaya, one of the worst Red-infested waterfronts in Indonesia.

Everywhere else, the non-communist labor organizations cooperated in celebrating May 1 — Day of the workers' victory — with the communist Sobsi, which is the strongest labor union in Indonesia. In doing so they unwittingly prepared an excellent platform for Red propaganda.

### **Surabaya**

Not so at Surabaya. At the instigation of the Catholic Labor Union, the non-communists boycotted the May Day celebrations, and postponed their meeting to the 12th of May. At this meeting the following motion was carried: "The Communists have ruined the real meaning of the May Day celebrations. Instead of stressing the victories of the workers in the struggle against oppression, in communist-dominated countries May 1 was used for a big show of weapons which are a threat to humanity and peace. Workers in the communist countries can celebrate this sacred day only as ordered about by dictators and watched by secret police. They are not free as we are here.

"We protest the cruelty of the Soviet army which shot down workers and students in Hungary who were asking only for bread and a little freedom. Yet this was approved publicly here by D.N. Aidi, General Secretary of the Indonesian Communist Party. We thus have a hint that what happened in Eastern Europe will also happen here if the communists take over. Only a short time ago the Sobsi proposed a general strike merely to support the politics of the Indonesian Communist Party. So it is clear that the Sobsi is a stooge of communists and not really interested in the workers' welfare.

"Instead of such destructive activities, the union should promote the healthy education and stress the dignity of the workers. We must fight for better national economy, better living conditions, increased production, sound labor legislation and an opportunity for everyone to work."

Strong, clear language like this is seldom heard in Indonesia, for most people still like to do things the "Eastern way", that is, never to take a clear stand on any controversial question. And the communists always profit by it.

### **Catholic Party**

Ignatius Kasimo, chairman of the Catholic Party, who happened to be at Surabaya at the time, addressed the meeting. The first thing that Indonesia needs, he emphasized, is an increase in production. Without that, the common welfare cannot be promoted. Then, profits have to be divid-

ed according to social justice. In all this, cooperation between the non-communist labor unions such as we see here, is necessary.

### The Ceylon Messenger

## *We ask for Justice*

A small group of people who have been carrying on anti-Catholic propaganda in Ceylon on an extensive scale have taken advantage of a suggestion thrown out by the Minister of Education that all Assisted School teachers might become government teachers, to press forward with the demand to effect this change of status. From then on, this vociferous coterie has not looked back.

The object is of course, to abolish the entire denominational system, and thus prevent Christian schools from existing. This precisely is what the public should realize: that the present campaign is doubtlessly an insidious move to penalize most irreparably one section of the citizens of Ceylon. It is quite obvious that the Buddhist schools will not suffer in any way. They will really be in a better position, as the Government schools will in reality become Buddhist schools. These champions of freedom have now come into the open and have actually said this in public. In fact, if our memory serves us right, even a person such as the President of the All-Ceylon Buddhist Congress spoke in this strain during the sessions held at Negombo some years ago. We are confident that there still remains in people that sense of equity which will show the gross injustice underlying this position.

But some have even gone so far as to suggest that our schools should be taken over by the State without being bought over. In other words, they do not consider it un-Buddhistic and unjust, to confiscate our schools, to take what belongs to another in broad daylight, and to rob us of what is our due. Far be it from us to suggest that this is the opinion of the majority of Buddhists; in fact, we are confident that the vast majority of Buddhists would frankly abhor such an act of brigandage in the name of the religion which they sincerely profess. Unfortunately however this small group of vociferous fanatics is trying to give the impression that the Buddhist public is behind this oppressive attitude to-

It is hoped that the Surabaya demonstration organized by the Catholic Union is symptomatic of a new fighting spirit against communists in the labor movement.

wards the minorities.

Our case for the denominational school is very simple. The parent whose responsibility it is to educate his child, wishes his child to be given as complete a religious training as possible and entrusts his child to a denominational school in which he has confidence. He helps to build the school and contributes towards its maintenance by donations and facilities fees. The State taxes him and has agreed to pay the cost of staff and equipment out of those taxes, because of the secular instruction given in those schools.

The denominational school is thus the institution that satisfies the parent's right to have his child educated according to his ideas, consonant with the right of the State to require certain minimum standards of education in order to fit the child for his civic duties.

*This right no one on earth can take away from the parent.* Let there be no misunderstanding. The right of the parent is not merely to have a denominational school, but a denominational school receiving its due share of public funds. The parent is not to be forced to send his child to a private school charging high fees.

Once again we say what we have said before: the chief factors in this entire question are the parent and the child. The Church has always defended this inalienable right; she has always insisted that no power on earth, under whatever guise it be, can rob the parent of his right to choose the child's education; she has always declared to the world that she would never compromise on this fundamental issue.

That is why, as far as Catholics are concerned, they cannot and will not submit to the tyrannical abuse of power by any Government that deprives them of their Assisted Schools. We ask for Justice — for the parent, for the child, and for the entire system of Assisted Schools.



# Newsbriefs

## 1. NEWSMAN WARNS OF RED THREAT IN MALAYA

**W**ASHINGTON, (AP) — A former Singapore newspaperman warns that there would be "every danger" of Malaya and Singapore falling into Communist hands if they are given self government without an adequate police and military force.

Kuo-shuen Chang gave his appraisal of the situation to the staff of the House Committee on Unamerican Activities. He said Malaya, now under British rule, would become a self-governing country later this year.

Chang said he had worked on newspapers in Shanghai and Singapore and for the New York Times bureau in Southeast Asia before last year, when he came to the US. He is now sports editor of the Colorado Springs, Colorado, Free Press.

Chang said the Communist activities on the island of Singapore are confined mostly to the labor ranks and students. In the jungles, he said, are Communist guerillas.

"I would say about 10 per cent of the students are actively working for Communists in the Chinese type of schools," he said... "They just enter the school, not to study but to try to influence other students to follow them and the Communist doctrine."

Chang described about half the teachers as "indifferent" toward Communism and the rest sympathetic either through their own deeds or "intimidation" by the students.

There is evidently Communist infiltration into all labor unions, Chang said. He named one union as "overwhelmingly pro-Communist" — the Shop and Factory Workers Union, the largest on the island, with 60,000 members.

The general attitude of the business community he described as "one of indifference."

## 2. U.S. PLEDGES CONTINUED SUPPORT FOR TAIWAN

**TAIPEI, (UP)** — US Ambassador Karl L. Rankin said that "the US expects to continue to support free China."

"I anticipate no significant change in American policy toward Communist China for the foreseeable future," Rankin said.

The Ambassador, in an interview printed in the influential China News, said that a strong and healthy Nationalist China "is an essential factor in Asia and in the free world."

Rankin indicated that the attitude of certain American Senators and newspapers for a softer policy towards Red China would not affect the Eisenhower Administration's long term China Policy.

"The free expression of individual views by the American public, its lawmakers and its newspapers is an inalienable right," he said, "however, opinions which are held by comparatively small minorities and which directly opposed those of the Administration are not expected to affect long term policy."

Rankin's replies to six written questions submitted by the newspaper were prepared before Secretary of State John Foster Dulles' San Francisco China policy speech, but published here only recently.

The veteran Ambassador to the Chiang Kai-shek government said America's China policy "include the maintenance of a total embargo on American trade with Red China, continued opposition to its seating in the UN, and support for the government of the Republic of China as the only legitimate Chinese government."

Rankin felt it was inappropriate "for me to comment publicly" on Nationalist Premier O.K. Yui's report of the anti-American riots here.

But Rankin said he feels that the Nationalist government "is aware of its obligations and responsibilities towards the property and personnel of diplomatic establishments, and I believe that appropriate action is being taken to prevent any recurrence" of the May 24 riot.

"The United States expects to continue to support free China in building a stable economy and an effective defence establishment to the end that the Republic of China may maintain itself as a strong and progressive nation," Rankin said.

### **3. REFUGEE PRODUCTS GO TO AMERICAN MARTS**

HONG KONG — The varied skills of Hong Kong's refugees are about to make a combined assault on the American market.

The refugees have produced 104 different products for which four refugee-aid groups here have arranged exhibits at the US Government Department of Commerce in Washington and other major American cities. The display will be available to private importers as well.

The Consulate-General here put a few of the goods on view during a press conference. These goods range from stylish cheongsams through pewterware, plastics and rattanware and even scroll paintings.

#### **Four Agencies**

The four agencies arranging distribution are the Aid Refugee Chinese Intellectuals, Inc., the Catholic Welfare Committee of China, the Maryknoll Mission, and Church World Service. For this project they have combined their efforts as China Refugee Development Organization, a non-profit group.

Their spokesman at the press meeting was Mr. Wei Po-liang. Representing the Consulate was Mr. Ed. Fried, head of its Economic Section.

The US State Department is providing free transport for the exhibit.

Mr. Wei said most items had been priced and that orders for any or all goods on display would be accepted. These would have to be placed through the Department of Commerce — no one from the Organization is accompanying the exhibit in the US.

### **4. REPORTING IN RED CHINA POSES NEW DIFFICULTIES**

PEKING — (Reuter) — American reporters may find, if Mr. Dulles gives them the "go ahead" that reporting conditions in China are at present not so easy as they would have been some months ago.

There are no more restrictions and no curtailment of liberty, but because everyone is so busy with the rectification campaign and attacks against Rightists, very few interviews are granted.

Most visiting reporters have liked to start their China trip with a firm foundation of basic interviews in Peking. These, though often elusive in character, have provided the odd sentence and fact, some background and occasional clues to attitudes on various subjects.

The plea of "too busy" seems genuine, for it is not only newspapermen who find it difficult to get interviews with officials but also visiting businessmen and even the Chinese themselves.

For this reason, if the State Department endorses passports and the Chinese renew visas, officials may want to let only a certain number of American reporters in at one time as has been the case with British and other newspapermen in the past.

#### **Other Factors**

Another factor which may hinder the largescale admission of correspondents is accommodation, which is always tight here, and interpreters.

The International Travel Service provides interpreters for reporters except at the most important interviews. But there are not many English speaking ones and some of these have not reached a high enough standard for difficult technical interviews.

Correspondents may wander where they like in Peking and the surrounding countryside.

Outside Peking, travel is limited by security regulations.

### **5. RED CHINA TIGHTENS CONTROLS ON STUDENTS**

PEKING — (AFP) — The establishment and keeping up-to-date of an "individual political file" by high schools, colleges and universities on all their registered students



was made compulsory in Red China by the State Council's latest decision which was published in Peking.

The decision, which provides for the placement of higher institutes graduates, makes special reference to the recent discoveries in schools and universities of an anti-Socialist minority of pupils and students.

These elements, the decision said, "must be given livelihood and an opportunity to reform, but each graduate must be submitted to a "political inspection" and a file must be established of their daily behavior, especially in relation with the present rectification campaign."

In future, the decision adds, "political inspection must be done for each year's graduates. Careful attention must be paid to the work of those who have made serious errors against Socialism. They must be kept in school for "inspection through work and this sanction may be applied for one, two or three years."

Minor guilty parties will be taken in charge by their employees who will be responsible for such "political inspection." Those finding jobs without the help of the state will be "politically inspected" by the police of their residence.

Although the State Council decision gave no detail on what is meant by "political inspection," it is believed here that it is equivalent to "thoughts reform" which were imposed on anti-revolutionaries in 1952's repression, and which implied frequent participations in political and thoughts reform meetings.

The regime installed by the State Council decision which comes in the wake of the rightist deviationist purge, which is still going on in the administrative press and intellectual circles, is one of the severest ever used in the Communist world against students.

## **6. DIEM PREDICTS FIGHT FOR FREEDOM IN NORTH VIETNAM**

SAIGON — (UP) — President Ngo Dinh Diem predicted that South Vietnam's development of democracy will inspire the North in their allout struggle to free North Vietnam from the Communist yoke.

The 56-year-old President made the prediction in a special message issued on the third anniversary of his administration.

"Our efforts toward the realization of democracy from both economic and social viewpoints," Diem said, "will be a source of inspiration for our northern compatriots in their allout struggle to free North Vietnam from the Communist yoke."

The northern Communist government admitted last November that a Catholic rural uprising against the Ho Chi Minh regime.

Western diplomatic quarters in Saigon since have reported other demonstration and riots against the Communist government.

Diem did not elaborate on the northern struggle against Communism in his long statement devoted mainly to political, economic and social achievements of his government.

## **Replies To Speech By Tran Van Lam**

SAIGON — (AFP) — South Vietnam President Ngo Dinh Diem said here that western type regimes were "not in accordance" with the social characteristics of Asian countries and with the present situation in Asia. He asked then: "Where did regimes like those of Indonesia and Burma lead to?"

President Diem made this statement in an address in reply to a speech by National Assembly President, Tran Van Lam, on the occasion of South Vietnam's National Holiday.

Diem said that "to lead the people did not necessarily mean to follow them". On the contrary, he stated, it was necessary to consider the overall situation "to control it and guide it".

He said that the country's main task was to achieve economic independence and thus to reduce foreign investments in South Vietnam and increase national contributions to the country's development.

"After being successful in the political and economic fields, we will be able to solve peacefully and surely the basic problem of our times — the unification of the national territory towards the liberation of all Vietnamese."

## 7. JOURNALIST SPURNS RED CHINA PROPAGANDA LINE

A Canadian journalist who spent two and a half months on an extensive tour of Communist China estimates that about 30 per cent of the people in Red China do not get enough to eat.

He had gathered this from conversations with peasants in cooperative farms, said Mr. William Kinmond of the *Globe Mail* of Toronto when he arrived from Canton.

He had attempted to check the figure with Prof. Shun Pen-wan of the Nanking University who had made a study of it, and was told by Prof. Shun that on the average everybody was getting enough to eat, he said.

"I don't see how you can average stomachs" Mr. Kinmond said.

The Chinese Communists also told him that before the "liberation," 70 per cent of the people did not have enough to eat, he said.

There was a great deal of construction, but some made for painful contrast, he continued.

A great deal of money was spent on building monuments and temples to Sino-Soviet Friendship, and right beside them were very poor homes, he explained.

Speaking of living conditions he said: "I have not been there before. I can only judge by what I have read as to what happened before. On that basis I would say that if living conditions are better than before, then they must have been pretty terrible before 1949."

People appeared to be healthy and were well-dressed although sort of drably. He did not see anybody in rags all the time he was there, he said.

He was approached by five beggars — three in Peking, one in Lanchow and one in Wuhan, he added.

As to factories of which he visited a great number, Mr. Kinmond said that they were overstaffed. A number of the people in the factories were practically doing nothing, and he believed that they were there for training purposes.

He had traveled by himself, and he picked up the interpreter assigned to him by the Foreign Office at each city he went to.

His interpreters were "political conscious" and when he got to Canton he started to hit back. He explained that it was because one reaches a point when one wearies of propaganda and just could not take any more of that stuff.

Quoting an example, he said that in a conversation with Bishop Ting of the Chinese Christian Church who was the principal of the theology seminary in Nanking he felt as though he had already heard the story before, after talking with Bishop Ting for about an hour.

"There were the same words, same phrases ... all adopted from the propaganda line of Mao Tse-tung," he said.

*Hong Kong Standard*

## 8. AMERICAN AND PAKISTAN LEADERS SAY COMMUNISM IS STILL THREAT TO S.E. ASIA

WASHINGTON, — (AP) — President Eisenhower and Prime Minister Shurawardy of Pakistan said international Communism continues to be a "major threat" to the free world.

In a two-page joint statement, the two leaders expressed determination to support and strengthen collective security systems in Asia and the Middle East.

They also expressed belief that international disarmament agreements, if provided with effective safeguards, would contribute not only to world security but also to material progress.

The joint statement referred to Pakistan's long-standing dispute with India over Kashmir.

Eisenhower expressed hope that the disagreement would be solved "speedily, equitably and permanently in accordance with the principles of the United Nations."

The statement said Shurawardy had made clear that Pakistan wants to settle the Kashmir dispute peacefully and in conformity with international law and UN decisions.

The statement said Eisenhower assured the Prime Minister that Pakistan's request to purchase US surplus food grains would be given sympathetic and quick consideration as soon as continuation of the program has been approved by Congress.



Pakistan has been seeking three million tons of food grains, mainly wheat, from the United States over a three-year period.

The statement promised quick consideration of Pakistan's "minimum requirements," perhaps indicating that a lesser amount for a shorter period of time may be under study now.

As for the Middle East, the communique said Eisenhower and Suhrawardy discussed "the threat of the security and integrity of the nations of the Middle East resulting from the intrusion of Communist influence and subversion in that area."

The two leaders said the United States and Pakistan will continue to "exert their influence" to bring about conditions in the Middle East which will permit the nations of that area to "work out their national destinies in freedom and peace."

## **9. FLOODS DEVASTATE VAST AREAS OF CHINA MAINLAND**

HONG KONG — Very serious flooding has ruined crops and taken many lives in the rich granary of East Central China — and over a much wider area than was at first announced.

Three separate Chinese language broadcasts by Peking Radio revealed that, besides the coastal provinces of Shantung and Kiangsu, huge tracts of farmland have been inundated further inland in Honan and Anhwei.

The New China news agency said that more than 50,000 men, including troops, were fighting "the effects of the greatest floods ever recorded in the history of the two rivers, Yi and Shu, in South Shantung Province."

The floods had submerged an area of 1,100,000 hectares of land near the coast along the Shantung-Kiangsu boundary and about 1,000,000 people were affected. Known drowned totalled 557.

Later Peking Radio said more than 7,000 troops were fighting back floods stretching over most of Eastern Honan, China's major wheat-growing province. Mentioned as being near affected areas were Sinhsiang, (near Shansi in the North), Chengchow, Kaifeng and Sinyang (near Hupeh in the south).

Another broadcast reported a tense struggle was going on to combat floods over a

vast area of Northern Anhwei around and to the north of the swollen Huai River, which had burst its banks; millions of people in neighboring Northern Kiangsu had spent the weekend stemming floods in the valleys of the Shu and Yi rivers and the Loma Lake.

A late broadcast finally added that the hinterland of Shanghai in Southern Kiangsu were still suffering from the floods that struck the area two weeks ago, although 80 per cent of the waters had been drained away from inundated areas.

The Central Government had sent nearly 6,000 tons of buckwheat seed for replanting the affected area.

The first signs of a drop in the level of the Yellow River was finally reported. But it was stressed that the danger was still considerable since the Yellow River was being swollen by its tributaries, themselves in full spate through recent heavy rains.

The exact death toll is not yet known, but it would have been even higher but for the speedy way in which evacuation and help was organized by the Central and Provincial authorities.

Material damage is very heavy.

Anxiety also exists in Peking over the Yangtse River since normally the flooding of the Yellow River is followed some weeks later by flooding in the Yangtse Valley.

## **10. FLOODS IN INDONESIA**

DJAKARTA — Nineteen people were drowned and entire villages were washed away in floods sweeping vast areas along rivers in West Java.

A railway track between Bandung and Jogjakarta was damaged at 171 places over a distance of 60 kilometres.

Landslides occurred in Tasik-malaya Regency, completely cutting off road traffic in that region east of Bandung.

Reports received today said that in West Java, about 7,000, and in East Java even more than 70,000 people had to evacuate flooded areas.

In East Java, 12,000 hectares of crops were flooded.

Floods were caused by consistent rains during the past 10 days.

# Book Reviews

## MAGNUM LEXICON SINICO-LATINUM

By Theodore Mittler and Ernest Bohm S.V.D.  
3,000 pp. St. Paul's Press Hong Kong  
US\$20.00.

As the result of painfully meticulous work and research, extending through a period of fourteen years, Fathers Theodore Mittler and Ernest Bohm have succeeded in completing a "Large Chinese-Latin Lexicon." This new work represents the first successful effort to translate, into Latin, the linguistic treasures of the Chinese nation dating back more than 5,000 years. This "Magnum Lexicon Sinico-Latinum" comprises, in its 3,000 pages, a vocabulary covering such esoteric subjects as the soothsayers' diagrams, (in vogue hundreds of years before Christ) and takes us down to the present day, by giving us the Chinese terms for things as modern as lipstick, H-bomb, and Flying Saucers. The work takes in the entire vocabulary of the official Chinese-Language dictionary, published in four volumes.

The looking-up of Chinese characters has been rendered so easy, through the use of the "four-corner system," that even a green foreigner, acquainted with nothing more than the rudiments of Chinese, can find any character with speed and ease. By the use of the Chinese "National Alphabet," and of a simple method of indicating the tones, the exact sound of Chinese words, as pronounced in Peking, is indicated.

More than 100,000 Chinese words and expressions are defined and explained in this lexicon. You will find as many as five translations of such words as ice-cream, and even six different ways of expressing toothache in classical Latin. In fact, a large assortment of modern expressions are, for the first time, rendered in their Latin garb in this great dictionary.

In an appendix, of more than 100 pages, you will find a valuable treatise on irregular Latin verbs, another treatise on the Chinese mode of reckoning time, an explanation of many puzzling Chinese cus-

toms and observances, a description of the fourfold style, used in the writing of numbers in Chinese and, lastly, a table indicating the dates at which various Popes reigned, and those of the reigns of Chinese emperors, occupying the thrones at corresponding periods.

This lexicon comprising as it does the terminology, used not only by Christians, but also by Buddhists and Taoists, will prove of great value to Catholic seminarians and priests, and also to all who pursue a study of the classics, in the Far East, and even in Europe and America. This lexicon is replete with Latin expressions that are seldom found in smaller dictionaries, and it is also an inexhaustible source of information on Chinese culture, wisdom, modes of expression, attitudes and points-of-view, which are often so puzzling to the uninitiated foreign observer and student.

## MARTYRS IN CHINA

By Jean Monsterleet, S.J. Translated by Antonia Pakenham. 285 pp. Regnery. US\$3.75.

A French Jesuit who has spent many years in the China missions and is an expert on Chinese literature describes one of the most tragic events in recent history: the ruthless destruction of the Catholic Church in China at the hands of atheistic Communists.

Father Jean Monsterleet has done his work with the utmost care, obtaining wherever possible first hand evidence.

In a recent lecture on the Communist persecution of the Church in China Father Aedan McGrath began by saying: "I wish to thank you in the name of the suffering Church in China for all the prayers you have offered for it." Many of his audience must have realized that they had not prayed for China or at least not enough. People are not sufficiently aware of the titanic struggle going on in China, every day, every hour, every minute, for the souls of men. Here then is the book which provides some understanding, some detailed accounts of perhaps the greatest persecution the Church has ever sustained in her long history.



Father Monsterleet divides his book according to groups of people: clergy, laity, students, nuns, rather than chronologically.

We read here some incidents which in time will become as celebrated as those linked with the life of Saint Thomas More, for instance the account of the young imprisoned Legionary who gave in and whose friends having rethreaded her rosary — which they had divided among themselves almost as relics — returned it to her surreptitiously. She came back to the brave defense of her Faith.

The book is well illustrated and competently translated.

This is the Crucifixion in the twentieth century, prelude to the Resurrection of tomorrow.

## ***Reviews in Brief***

### **I REMEMBER FLORES**

By Mark Tennien, M.M. and Tasuku Sato.  
120 pp. Farrar, Straus and Cudahy. US\$2.50.

This is a warm, human portrayal of the primitive, largely Catholic people of an exotic island in the Indonesian archipelago during the ordeal of World War II. The author is a former Japanese naval officer and war-time governor of the island. In collaboration with Fr. Tennien, Sato relates his impressions of the islanders and the great work being done among them by Catholic missionaries. He not only protected the islanders and their priests from persecution by hostile Japanese officials but eventually was led from an attitude of religious indifference to a realization that his own spiritual peace lay in Christ. An inspiring account of a man's journey towards God.

**FATHER SIX:** Parish Priest and Viceroy  
By Mgr. Armand Olichon. Translated. by Barbara Wall. 100 pp. Burns & Oates, London.  
9 shillings, 6 pence.

A forthright biography of an outstanding Asian Catholic and a great Vietnamese. Pierre Huu — better known as "Father Six" — was ordained a priest in 1858, when the Church in his country was under savage persecution. The young priest underwent severe torture for the Faith, but survived to become a daring leader (both civil and religious) of the strongly Catholic Phat-Diem community. He helped

bring peace to his countrymen by negotiating a treaty between Vietnam and France.

### **INTERVAL IN INDO-CHINA**

By Andrew Graham. 164 pp. Macmillan  
US\$2.95.

This is not a war book, although written by a British officer who was Assistant Military Attache in Saigon during the tragic years 1952-54. The author writes with charm and humor of places and people, giving a respectful and sympathetic picture of Catholic mission work among the Vietnamese. His most striking chapters are on Angkor, a long-lost city of temples.

### **THE JAPANESE ARE LIKE THAT**

By Ichiro Kawasaki. 232 pp. Tuttle, Tokyo & Rutland, Vt. US\$2.50.

The Chief of Protocol in the Japanese Foreign Office gives, a down-to-earth view of the so-called "inscrutable" Japanese, discussing with refreshing candor and objectivity the way of life of his countrymen and comparing them with peoples of other lands. After reading this amusing little book you'll have a much better idea what "sort of people" the Japanese are.

### **JAWAHARAL NEHRU**

By Frank Moraes. 498 pp. Macmillan. US\$6.75.

The author of this thorough, objective and stimulating book is an Oxford graduate and editor of "The Times of India." He has given a clear portrayal of Nehru's life and ideals from Nehru's struggles as an ardent, young Indian nationalist to the present when, as Prime Minister of a great, free nation, he has become an outstanding figure in world politics.

### **THE MAGSAYSAY STORY**

By Carlos P. Romulo and Marvin and M. Gray.  
307 pp. John Day. US\$5.00.

A fast-reading biography of Ramon Magsaysay, President of the Philippines and ardent Catholic, from his humble beginnings to his present prominence as a strong spokesman for democracy in Asia. It tells of Magsaysay's heroic fight against the Japanese during the war, his successful campaign against the Communist-led Huk rebels and his enormous popularity. Unfortunately — despite the obvious appeal of a figure like Magsaysay — this portrait of him lacks perception and depth.

# Mission Chronicle

## BORNEO

### TRANSPORTATION CHIEF CONSUMER OF TIME AND MONEY IN CENTRAL BORNEO MISSION

SINTANG, Borneo — In the heart of the island of Borneo, which the Indonesians call Kalimantan, twenty Montfort Fathers, all Hollanders with the exception of one Indonesian, are engaged in the missionary apostolate in the Vicariate Apostolic of Sintang, a territory of 90,000 square kilometers or a trifle less than twice the area of Switzerland.

In the territory Catholics, including baptized and catechumens, scarcely number 6,500 souls. Protestants number about 3,000 so that Christians combined form the very small minority of less than 10,000 in a total population of 300,000 of whom 75,000 are Mussulmans and 7,000 Chinese who cling to their traditional religion.

The complete lack of roads with the consequent necessity of making any worthwhile journey on rivers, which are not always navigable, is perhaps the principal obstacle to the apostolate. Travel consumes a very important part of the missionary's time and also a considerable part of his budget.

Sintang is one of the seven ecclesiastical territories of Borneo which, together, have 94,000 Catholics — baptized and catechumens — in a total population of 5,000,000.

## CEYLON

### BISHOP ASKS CEYLON TO ACCEPT CURRENT PRIVATE SCHOOL PLAN

GALLE, Ceylon — A Ceylonese Bishop has asked the Ceylon government to accept the present system of government aid to private schools on principle and not to ban future expansion of the system.

Bishop Edmund Peiris, O.M.I., of Chillaw was speaking with reference to a recent policy statement issued to clarify the government's attitude toward private schools.

That statement said the government would allow the existing denominational schools to operate under the present system, but would place a ban on the opening of new schools by private institutions.

Bishop Peiris said in his statement that this looked like an attempt to "appease" Catholics, the largest operator of private schools in this island nation.

"We begin to feel," he said, "that the new policy is not the result of the acceptance of a principle."

In tracing the history of denominational schools in Ceylon, Bishop Peiris said the present system incorporates those principles important to modern democratic thinking.

Neutrality of the state toward religion in schools, freedom for religious bodies to open schools for their children, and liberty for parents to choose the type of schools their children shall attend are perfectly in keeping with Ceylon's traditional ideas of education, the Bishop said.

The religious atmosphere, so necessary for character formation, cannot be found in the public schools, Bishop Peiris said.

He made it clear that the current opposition to state educational policies, prominently led by Catholics, is not only because the existence of Catholic schools is threatened.

Even if Catholic schools were not immediately involved, the Bishop stated, we would feel compelled to oppose the government's policy on principle.



With us, the right of the parent is so sacred that we oppose any violation of it by the state in any and every case, whether our schools are involved or not, the prelate declared.

### **APPEAL FOR GREATER UNITY AND BROTHERHOOD AMONG CEYLONESE IS ISSUED BY TWO PRELATES**

JAFFNA, Ceylon — Appeals to the people of Ceylon for a greater spirit of unity and equality based on Christian charity have been made by two members of the Ceylonese hierarchy.

Bishop Emilianus Pillai, O.M.I., of Jaffna, called on the Catholics of Ceylon to fight distinctions of class and caste within the Church.

The Bishop called for the breaking down of the "barriers of caste" which he said hedge in large groups of people.

Observers here consider the Bishops remarks to be an implicit admission that there do exist feelings of social difference among Catholics in Ceylon. The Church in Ceylon, they explain, has many converts from Hinduism, who have not been able to overcome their attitude toward the "untouchables", or members of Hinduism's lowest castes.

At the same time, Bishop Edmund Peiris, O.M.I., of Chillaw, called for unity among the three religious groups of Ceylon — Catholics, Buddhists, and Hindus.

The Bishop's statement in favor of increased solidarity and unity received much praise from non-Catholic religious leaders. At a reception in honor of Bishop Peiris in Bolawalana, two Buddhist monks from the local temple made speeches in which they praised the prelates as "a great son of Lanka (Ceylon)."

### **SEE PEACE COUNCIL MEETINGS IN CEYLON AS SHIFT OF RED INTEREST**

COLOMBO, Ceylon — Communism's increasing shift of interest from the West to Asia is evidenced by the meeting of the Red-sponsored World Peace Council in Colombo, the Messenger, Ceylon's leading

Catholic newspaper, stated.

Asia offers new ground for use of the calculated propagandizing which the Soviet has used to advantage in Europe, the newspaper said.

The World Peace Council's meetings here almost caused a complete split in the group when its vice-president, Pietro Nenni, head of the Italian Socialist party, asked for a policy of "genuine neutrality."

Communist members of the peace council opposed such a move because they viewed it as destroying the organizations connections with the Soviet Union, source of much of the council's financial aid.

At one point in the sessions, the Brazilian delegate, D. Velasco, asserted that his attitude toward peace was the same as that of His Holiness Pope Pius XII. Mr. Velasco recalled the Pope's call for restraint in nuclear weapon testing, and said that the "task before all Christians today is to work untiringly for peace."

### **CEYLON PARENTS PROTEST AGAINST GOVERNMENT MOVE TO BAN PRIVATE SCHOOLS AT MAMMOTH MEETING**

COLOMBO, Ceylon — A mammoth parents meeting here has protested against the Ceylon government's proposed move to nationalize this country's private schools.

Prominent at the meeting were representatives of Catholic schools, the ones most seriously threatened by the proposal.

Speakers stressed the high standards maintained by private schools and noted that the Prime Minister and other cabinet ministers send their children to private rather than government institutions.

A formal protest against Prime Minister Solomon Bandaranaike's order banning the opening of new government-aided denominational schools was adopted. It authorized the presentation of a memorandum to the Prime Minister urging retention of present educational laws.

Under these laws the government grants financial assistance to private schools which are open to members of all religions.

# CHINA

## HONG KONG COLLEGES LAUDED BY U.S. EDUCATOR

HONG KONG — An American Jesuit educator on a tour of the Far East praised the high standards of scholarship found in Catholic institutions of higher learning here.

Father Edward B. Rooney, S.J., president of the Jesuit Educational Association of the United States is making a tour of Jesuit educational institutions in the Orient particularly those conducted or assisted by Americans.

Father Rooney stated that he was deeply impressed by the colleges conducted by the Irish Jesuit Fathers in Hong Kong. "These colleges compare very favorably with Jesuit colleges in the United States, South and Central America and in Europe," he said.

The Jesuit educator commented favorably on the fact that these colleges receive generous allotments from the Hong Kong government. He said this "is in complete contrast to the situation which obtains in the United States where private schools receive no direct financial aid from local, state or national governments."

He added: "It is true that in America private schools receive indirect aid by the fact that they are tax exempt."

Father Rooney, whose headquarters are in New York, arrived here after spending a month in Japan. After visiting the Philippines, Vietnam, Malaya, India, Pakistan, Ceylon, Iraq and Lebanon, he plans to go to Rome.

## BISHOP OF HONG KONG HITS REPORTS CHINESE CATHOLICS ARE DEFECTING IN RED CHINA

HONG KONG — Bishop Lawrence Bianchi of Hong Kong has branded as "propaganda" the reports in the Chinese communist press that Chinese Bishops and priests were cooperating in the formation of a government-controlled Catholic Church in China.

The Bishop, once a prisoner of the communists, referred to personal knowledge of

heroic resistance on the part of members of the Catholic Hierarchy and laity in China to recent attempts to undermine the Church. He said, however, that details could not be divulged at this time.

Bishop Bianchi made these comments in reference to reports from Red China that a national conference of 240 Catholics — Bishops, priests, nuns and laity — was being held in Peking. The purpose of the meeting, according to the report, was the establishment of a "Patriotic Association of Chinese Catholics."

"The noble word, patriotic," said Bishop Bianchi, "has been given a sinister twist by the communists, and there can be no doubt that this conference is one more step in the campaign to confuse and pervert the Catholic faithful.

"We must not, of course, pass judgment on those who attended the conference, for we know nothing of the compulsion to which they may have been subjected, nor of the motives by which they may have been moved.

"We may safely discount in advance the propaganda that will be loosed after the conference for we have learned in these last few years to trust the heroic fidelity of Chinese priests and faithful, strengthened and guided as they have been by the Spirit of God," he added.

Bishop Bianchi, whose own diocese extends into the communist-controlled mainland, paid tribute to the many acts of heroic virtue exercised by the Catholic clergy and laity of China, who have courageously resisted efforts on the part of the government to make them abandon their religion.

"We have many authenticated accounts of martyrdoms, though the number is far larger than we know," the Bishop declared. "We know of priests thrown into prison, sentenced to forced labor, subjected to all manner of abuse and annoyance. They are prevented from saying Mass or ministering to the people, yet they remain loyal, apostolic, firm in their faith and in their vocation as priests.

"We have heard of men and women, even of children, arrested, imprisoned, sent



to slave gangs, remaining steadfast in their determination to obey God rather than man.

"We recognize the tribute to these faithful Catholics in such statements of the People's Daily of Peking as 'the patriotic spirit is not yet fully developed in the Catholic Church' and 'there are still in the Catholic Church secret counter-revolutionaries who have not yet confessed to the government or repented'," he said.

Bishop Bianchi appealed for a continual stream of prayer that these "heroic souls" might persevere in their fidelity.

"When the time comes to write a full history of the Church in China under the communists, it will be a glorious history. The time has not come yet, for even now it is dangerous to mention names and places that would be used by the persecutors," he concluded.

### **AMERICAN JESUITS, RELEASED BY CHINESE REDS, RECOUNT PERIOD OF 'UNIMAGINABLE TORTURE'**

HONG KONG — "A period of unimaginable physical and especially mental torment" is the way two American Jesuits described their four years' imprisonment in Red China.

Fathers John Houle of Glendale, California, and Charles McCarthy of San Francisco arrived here a week after their release from a Shanghai prison.

Both priests were pale and gaunt, showing unmistakable signs of their long imprisonment.

Tense and nervous, Father McCarthy clasped and unclasped his hands, as he said: "As bad as our treatment was, the treatment given other priests, especially Chinese priests, was infinitely worse."

Father Houle said that he has suffered for some time from a back ailment which was severely aggravated by having only a stone floor on which to sit for seven months. During most of this time, he added, he was forbidden to make the slightest movement without his guards' permission.

"On the day of my trial," he said, "I had to have two guards partially carry me.

I couldn't walk. At one point I collapsed."

Father McCarthy described the cell in which he was imprisoned as a basement storeroom, extremely hot in summer and very cold during the winter months.

"There was no sunlight," he said, "only an electric light that they kept burning night and day. At one time, I was kept for six weeks with five other prisoners in a cell about the size of the top of an ordinary dining room table. We just stood there, unable to move, sit or lie down to sleep."

The two missionaries were arrested on June 15, 1953, in Shanghai and were imprisoned and questioned continuously for more than two years before they were brought to trial.

During this time of interrogation, each was kept strictly isolated from any source of information, acquaintances from outside, and from friendly prisoners.

Meanwhile, the communists had an organized team, composed of guards, interrogators, planted cellmates, and even the cook, working on us, trying to persuade us to confess imaginary crimes," Father McCarthy said.

The San Francisco Jesuit, who was charged with "sabotage", said that he had signed a "confession" under the insistent interrogation of his captors. He did not say what it contained. Father Houle said that because of the great mental strain under which he spent much of his time in prison, he was unable to recall clearly whether he had signed a "confession" or not.

There were no witnesses at his trial, Father Houle said. The prosecutor made "two speeches to an empty courtroom" about his "helping spies and spreading rumors."

Father McCarthy, former Shanghai correspondent for the N.C.W.C. News Service, was confronted at his trial with evidence that he had once mentioned the price of razor blades in a letter to a friend, and had written about the help given wounded communist soldiers by Catholic Sisters.

These statements, he was informed, made him an "ideological saboteur".

Both priests expressed concern about the fate of Chinese priests and Sisters in Red China today.

"Their faith is marvelous, but they are facing a terrific dilemma," Father McCarthy said.

He felt that it was the current policy of the Red Chinese government to foster confusion among Catholics, in an attempt to cause the Church to disintegrate from within, if possible.

He stated that the communists proclaim that Catholics are free to follow the dictates of their Church in spiritual matters. He explained, however, that the Reds are gradually broadening the sphere of political activity to include laws and regulations which encroach on faith and morals.

"The Chinese priests are faithful," continued Father McCarthy, "but they face the task of keeping the faith integral, and at the same time avoiding untold misery and suffering by not demanding heroic virtue of Catholics where it is not absolutely necessary.

"As far as religious freedom in China is concerned, I can only say that it is still the aim of the communist government in China to establish atheistic communism in that country. They consider any means to that end legitimate. Their tactics may change, but not their goal."

#### **AIDE OF MARTYRED BISHOP REPORTED OUT OF CHINESE JAIL**

HONG KONG — Father Paul Lam, Vicar General of the Diocese of Kaying, China, under martyred American Bishop Francis X. Ford, has been released from prison, it was reported here.

Father Lam was arrested and sentenced to prison in April, 1951, at the same time the Chinese Reds arrested Bishop Ford. Bishop Ford, a Maryknoll missionary died in prison February 21, 1952, as a result of ill treatment at the hands of the communists.

With Father Lam's release, it is believed that all 15 Chinese priests who remain in the Kaying diocese are now free. This is in line with the current campaign by Red

China to convince the world that there is "religious freedom" in China.

The most recent reports from Kaying, however, state that the 25,000 Catholics of this Hakka-speaking district formerly staffed by the Maryknoll Fathers, are still practically without the Mass or the Sacraments.

Refugees have testified that while the Reds have made some show of "religious freedom" in the cities, in country districts like Kaying, where no tourist travel is allowed, their anti-religious policy is implemented boldly and openly.

#### **BISHOP WALSH CELEBRATED 30th ANNIVERSARY AS BISHOP**

Thirty years ago Bishop James E. Walsh was raised to the episcopacy in the booming mission fields of China. Today, he is the last remaining foreign bishop in Red China.

The 66-year-old prelate has 40 years of mission experience behind him, having been among the first Maryknoll missionaries to go to China in 1918.

It was in May 1927, that Bishop Walsh's dynamic mission career was climaxed with his consecration as bishop on historic Sancian Island, death place of St. Francis Xavier. During the succeeding years, Bishop Walsh gave energetic direction to his mission area of Kongmoon in South China and it grew rapidly.

He was elected superior-general of the Maryknoll Fathers at the general chapter held in Hong Kong in 1936. Shortly after completing his ten-year term, he returned to China and in 1948, became the executive secretary of the Catholic Central Bureau, a religious organization to coordinate all missionary, cultural, welfare and educational activities in China.

The Communists ordered, the bureau to suspend activities on June 8, 1951. The Reds accused Bishop Walsh of turning the organization into a "prominent, anti-Communist stronghold against the people." He and other members were ordered to submit all publications to an official investigation, and to hold themselves in readiness for a "complete investigation."



All the priests associated with Bishop Walsh were arrested and now are either exiled or in prison. Despite numerous requests he has not been allowed to see those in gaol. Later the Communists raided the Catholic Central Bureau where he lived and removed him to Christ the King Rectory.

Bishop Walsh has asserted repeatedly his intention to remain in China as long as possible. Although not free to carry on his work, he feels that his presence lends moral support to the Chinese Christians who are undergoing so many trials.

## INDIA

### ADAPTATION OF CHURCH CUSTOMS TO INDIAN TRADITIONS IS DISCUSSED AT NATIONAL CONFERENCE OF CLERGY

PACHMARHI, India — Ways of adapting certain aspects of the Church to conform to Indian traditions were discussed at a meeting of priests from all parts of the country here.

Since India became an independent nation ten years ago, the problem of adaptation has assumed considerable importance. Many Catholic observers here believe that a large number of Indians who are interested in the Church do not become converts because they find some of its customs too "westernized."

Advocates of adaptation claim the question is a life and death issue for the progress of the Church in this country. "Indianization" or stagnation leading to death — these are the two alternatives in store for the Church, according to them. They propose a gradual "orientalization," beginning with such nonessentials as church architecture, designing statues, and giving names to Catholic children.

The main opposition to this idea does not come from the natural inclination of the human mind to follow the beaten track. Its opponents, while not questioning the theoretical basis of adaptation, say it will bring charges of opportunism against the Church. They argue that the proposal

would lower the Church and her ideals in the estimation of millions of Hindus. She may be regarded as only too willing to sail with the wind, these critics declare.

The pros and cons of this question, hotly discussed in India for many years, were weighed at the Pachmarhi conference. Discussion was guided by five missionary prelates, including Archbishop Romuald Basil Athaide, O.F.M., Cap., of Agra. Chairman for the five-day meeting was Bishop Oscar Sevrin, S.J., of Raigarh-Ambikapur.

The participants approached the issue from the standpoint of a theory presented by one of the delegates which distinguished between "mental" and "external" adaptation. Father C. Bulcke, S.J., who is doing mission work in the Ranchi archdiocese, presented this theory.

Father Bulcke said that 95 per cent of adaptation should be mental and only five per cent external. He initiated a discussion on the use within the Church of such Hindu religious terms as "Om," and "Brahma."

Of special significance is the term "Om," which Hindus say represents the all-embracing nature of the infinite. They use it at the start of religious ceremonies and writings much as Christians would use the monogram JMJ. In Madras last year an Indian-style altar was designed whose most conspicuous feature was a big "Om" sign covering the steps.

A discussion of the use of the vernacular in the liturgy was presented by Father van Helvert, O. Praem. He called for the revision and extension of the Hindu ritual to suit the needs of the time.

Present at the conference was Father Le Saux, O.S.B., who leads the life of a Catholic "sanyasi" (an Indian word meaning monk) in his "ashram" (monastery) close to Tiruchirapalli. Father Le Saux spoke particularly on the reaction of local Hindus to his way of living.

### ACCELERATE INDIA BIRTH CONTROL POLICY, KERALA TO GET FAMILY PLANNING

MADRAS, India — India's national

government has set out to speed up its birth control machinery after a period of inactivity.

At a recent conference of state health ministers in New Delhi the national government urged state governments which have previously been lukewarm to the policy of birth control to open family planning clinics as soon as possible.

Under a former Chief Minister, an opponent of birth control, the program was held to have lagged.

The new chief minister, Y.B. Chavan, has announced that the national government plans to open about 35 family planning clinics in Kerala state in order to carry through its decisions to adopt a "uniform policy" toward controlling population growth.

Several state health ministers, including Kerala's A.R. Menon, were hard put to explain to the conference the strong opposition in their states against birth control plans.

Mr. Menon told the meeting that he would be pleased if Catholics would withdraw their opposition to birth control. He said not only Catholics, but a large segment of the Hindus and Moslems in Kerala are opposed to an official birth control policy.

His own state's attitude was to encourage birth control, he said, by all "legitimate and peaceful methods." But he added that it would be a great help if Catholics, who form an appreciable minority in the state, would "cooperate" with the government in this matter.

The difficulty in the national government's offer to finance the entire family planning project in Kerala, according to Mr. Menon, is that many of the state's citizens honestly believe that birth control is equal to killing children.

He said the Kerala Red government has no intentions of competing with such persons or putting them down. The communist cabinet does not intend to impose any kind of compulsion on birth control, continued Mr. Menon.

Instead, the health minister asserted, Kerala's government will concentrate on a plan of mass propaganda through "non-official agencies" to promote its policy of birth control.

## **PRELATE BLESSED NEWEST OF INDIA'S SEMINARIES**

BANGALORE, India — Archbishop Thomas Pothacamury of Bangalore blessed India's newest seminary in ceremonies here.

The institution, which accommodates 100 students, will train members of the Syro-Malabar Carmelite order in Kerala state. Cornerstone of the building was laid four years ago by His Eminence Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals.

The Syro-Malabar Catholics of southwest India claim membership in a rite going back to the time of St. Thomas the Apostle, who is held to have preached in India.

## **RED GOVERNMENT TIGHTENS GRIP ON KERALA CATHOLIC SCHOOLS WITH PLAN TO MAKE TEACHERS CIVIL SERVANTS**

BOMBAY, India — The recently elected communist government of Kerala has fired another gun in its war of attrition on the Catholic schools in that state.

A new ruling by Kerala Education Minister Joseph Mundasserri transfers to the state the role of paymaster for the private school teachers. At the same time, Mr. Mundasserri has revived an old plan which would make all teachers government servants, and would force even private schools to draw their faculties from seniority lists compiled by the Red regime.

As for teachers' pay, the practice hitherto has been for school administrators to claim the salary funds from the local government treasury and to pay the teachers themselves. Eighty per cent of the monthly income from tuition fees is paid into the government treasury, and the rest is retained by the schools for administrative expenses.

Mr. Mundasserri, an apostate Catholic, thrust headmasters into a position superior



to that of school administrators by making them the instruments of salary disbursement. Bypassing managers, he ruled that staff heads receive the salary directly from the treasury and distribute it to the teachers on behalf of the government. It was made clear that headmasters are merely the agents of payment and that the actual purse strings are held by the government.

The ruling was criticized as another nail in the coffin which the Red government seems to have prepared for the state's 3,170 private schools, the majority of them Catholic. One striking effect of the order is to dissociate managers from the financial side of school administration.

The communist objectives seems to be to make school owners a superfluous element in education with the possible ultimate aim of brushing them aside as unnecessary middlemen.

### **KERALA SCHOOL REFORM CHALLENGED BY CATHOLIC SCHOOL DEFENSE COMMITTEE**

BOMBAY, India — A Bishops' committee has called the school reform project of the state of Kerala's communist government an attempt to fill Catholic schools with communists.

The Private Schools Defense Committee, a group of laymen named by the Kerala Catholic Hierarchy, took particular issue with a proposal that teachers for private schools be selected from an approved government list.

From past experience, said the committee, it could be prophesied that this list would be prepared by communists. It is clear, the committee emphasized, that it is a plan to fill private schools with teachers of communist persuasion.

A recent statement by Joseph Mundasserri, Kerala's Minister of Education, betrayed the anxiety of the administration to exalt party interests above national considerations, according to the committee.

In that statement Mr. Mundasserri declared that "the contents of education will have to be changed."

Meanwhile, Kerala Catholics continue their protests. The latest count showed that about 200 protest meetings had been held throughout the state in response to a Bishops' call for strong lay action.

Mr. Mundasserri's office has been swamped with letters and telegrams of protest. Communist sources have charged that some letters are of a threatening nature, and others are written in the language of an ultimatum.

## **INDONESIA**

### **INDONESIA CATHOLIC YOUTHS PROTEST SOVIET VIOLATIONS OF U.N. CHARTER TO RUSSIAN PRESIDENT DURING VISIT**

JAKARTA, Indonesia — The newly formed Catholic Youth Front of Indonesia took advantage of Soviet President Kliment Voroshilov's visit here to protest against Russian violations of the United Nations charter.

The new organization, founded here by 200 delegates from various Indonesian Catholic youth groups, addressed the following message to the U.S.S.R.'s chief of state:

"We strongly protest to President Voroshilov against the measures taken by the Soviet Union in Hungary, Poland and other countries which clearly conflict with the charter of the United Nations."

Delegates also issued a protest against experimenting with atomic bombs.

"We are against experiments with nuclear bombs, which are a danger to the human race and hope that nuclear energy will not be used for destruction, but for peaceful ends," they stated.

Aims of the new youth front include the following:

1. Social Action: The front will take an active part in all types of social action. It will work against unemployment, support orphanages and other charitable institutions and help provide proper facilities for school children.

2. Political Action: It will strive to protect the Church against any political move which threatens it. Recent events, delegates noted, have shown the strength united Catholic action can have in fighting communism. The delegates were referring to President Sukarno's abandoned plan to bring the Communist party into the government.

3. Culture and Education: The front will work to protect Indonesia's traditions and culture from improper western influence.

4. Religion: It will encourage young people to participate in the campaign now being waged against atheism by the country's Catholics, Protestants and Moslems.

The opening session of the meeting which founded the front was addressed by Bishop Albert Soegijapranata, S.J., Vicar Apostolic of Semarang, first native Indonesian to be raised to the hierarchy. He urged the youthful delegates to be vigilant in protecting the spiritual interests of their country.

"Our new national freedom will not be of any use," he declared, "if our souls are not really free — free to seek what is true and beautiful."

## **JAPAN**

### **JESUIT COLLEGE STUDENT WINS JAPAN SPEECH CONTEST**

TOKYO, Japan — A junior at Jesuit-operated Sophia University's undergraduate school won first prize in the 11th annual National Intercollegiate English Oratorical Contest held in Osaka.

Takashi Endo won two elimination heats in Tokyo before traveling to Osaka where he was awarded the first prize by a panel of three judges.

His speech, an analysis of the attitude of Japanese university students entitled "Student Life and the Future of Japan," won big praise from critics.

Mr. Endo's perfect accent and confident delivery won him the prize despite keen competition from students of leading Japanese universities.

Following the contest the Sophia student was interviewed on a television program.

### **BISHOP OF OSAKA LEAVES FOR TOUR OF EUROPE, U.S.**

TOKYO, Japan — Bishop Paul Y. Taguchi of Osaka left here for Europe aboard a Scandinavian airliner flying the north pole route.

He will attend international congresses in Vienna, Rome, and Assisi, Italy.

Following his visit to Italy, Bishop Taguchi will go to other European nations and return to Japan by way of the United States and South America.

### **JAPANESE CATHOLIC GIRL SCOUTS TO VISIT U.S., CANADA, MEXICO**

TOKYO, Japan — Among four Japanese Girl Scouts representing Japan at Girl Scout encampments in the United States and Canada are two Catholics.

They are Miss Naoko Yamada and Miss Sachiko Watanabe. Miss Yamada is a sophomore at Sacred Heart College here and Miss Watanabe is employed by Daimaru Department in Kyoto.

The two girls, chosen from many applicants, will spend a week at Edith Macy Camp, Pleasantville, N.Y., before a month's stay in North Carolina with American girl scouts. From August 8-19 they will attend the World Camp on Lake Ontario near Toronto.

Another Catholic Girl Scout, Miss Machiko Inoki from Notre Dame High School in Kyoto, has left Japan to attend a 10-nation scout jamboree in Mexico.

### **ROLLS OF JESUIT UNIVERSITY IN JAPAN PASS 2,000 MARK**

Tokyo, Japan — For the first time in its 44 year history, more than 2,000 students fill the classrooms and lecture halls of the Jesuit Sophia University here.

The enrollment this year listed 1,952 students in the Undergraduate Department and 157 in the Graduate School — a total of 2,109.



Over 500 students are in the Faculty of Economics and Commerce and 115 in the Faculty of Law inaugurated by His Eminence Josef Cardinal Frings, Archbishop of Cologne, on his recent trip to Japan. The majority — 1,252, — are in the Faculty of Literature, which includes philosophy and theology.

The College Department of Sophia numbers 485 Catholics and there are 117 in the Graduate School. However, 187 of this total of 575 Catholic students includes the seminarian philosophers and theologians enrolled in the university.

### **500 CONVERSIONS IN 7 YEARS AMONG YOUNG WORKERS MOVING TO JAPANESE CITY REPORTED**

KAKOGAMA, Japan — Five hundred conversions is the record of the Immaculate Heart Fathers who started their work in this industrial center seven years ago.

Most of the new converts are young factory and office workers who have come here recently from other parts of the country, Father Henry Van Boven reported. Such young people are good prospects for conversion, he said, since in moving to the city they loosen their ties with their traditional and ancestral religion.

"We should like to see more people coming to the city," Father Van Boven stated. "It would give us many more converts."

Usually newcomers are approached by one of the Young Christian Workers of the Immaculate Heart Fathers' mission who is himself a recent convert. The persons responsible for the contact brings the prospect to meet a priest and usually comes to instructions with him, Father Van Boven said.

Generally these young people make excellent Catholics and come to Mass not only on Sundays but on week-days as well, the priest continued. After some years they either settle down in the city and establish Catholic families or leave for their native cities or villages to form the nucleus of a new Catholic community or make an existing Catholic community more solid and

apostolic-minded, he said. A few have entered religious communities, he added.

### **U.S. ARMY BULLDOZER LEVELS PLAYGROUND FOR KYOTO SCHOOL**

KYOTO, Japan — Engineers of the 7th Maj. Joseph G. Ryan recently completed a Cavalry Regiment under the direction of Maj. Joseph G. Ryan recently completed a new playground for the children of Seibo School here.

Wide-eyed youngsters watched a giant bulldozer level off a former pasture into a 350-square-yard playground in a week. Some 1,200 children attend the school, which is conducted by the Congregation of the Sisters of Charity of Nevers.

### **CRUCIFIX FROM TIME OF PERSECUTIONS IS UNCOVERED IN JAPAN**

KYOTO, Japan — A centuries-old crucifix once owned by Japanese Catholics, who were forced into seclusion during the persecutions of the 17th century has been found here.

Tracing down the rumor of the existence of a very old crucifix in nearing Matsuoka, Maryknoll Father Theodore M. Kuechmann of Manitowoc, Wis., found it on Buddhist altar in a pagan home.

The crucifix is believed to have been in the possession of a Catholic family who were forced into exile from Nagasaki during the persecution.

These people became known as "Secret Christians" and many of them still live today on remote islands and mountain retreats, clinging to the Faith that has been handed down from father to son. Others have come to realize that the persecutions have ended and have been reunited with the Church.

### **IMPORTANCE OF RELIGION AND ETHICS STRESSED BY JAPANESE ENVOY TO U.S.**

TOKYO, Japan — Religion, mutual understanding, and fair business practices are important for Japanese prosperity,

according to Koichiro Asakai, Japanese ambassador to the United States.

Mr. Asakai stressed these virtues in a speech at the Jesuit University of Sophia shortly before leaving for his Washington assignment.

The ambassador expressed the hope that the younger generation would rise up to build a more prosperous society based on mutual understanding. Mr. Asakai deplored the poor impression made by Japanese firms which use unfair business practices in their international trade dealings.

The career diplomat also outlined the important role played by religion in Japan, especially during its reconstruction period following World War II.

### **SEE DEVELOPING ISLAND OF JAPAN AS FERTILE FIELD FOR FUTURE MISSIONARY ACTIVITY**

YUBARI, Japan — Missioners on Hokkaido, Japan's northernmost island, predict a great mission future here now that Japan is re-emphasizing the development of the island.

Maryknoll Father George A. Mueller, reports that since the end of World War II, with the loss of her colonies, Japan has urged migration from the overpopulated southern islands to the rugged north island. Hokkaido's ability to absorb more people is indicated by its size, which is approximately one-fifth the size of all Japan, but containing only about four per cent of the country's population.

Stationed here for the past three years, Father Mueller points out that the climate and land of Hokkaido are very similar to those of the northeastern part of the U.S. "Farming methods practiced in other parts of Japan cannot apply here," says the St. Louis missionary. "Instead of the small tract system of rice culture, large scale mechanized farming must be introduced."

The island has an abundant supply of minerals and the opportunities for industry appear limitless. Modern highways and railway networks are presently being built. The past year's development of the island

is highlighted by the number of business men from Tokyo and Osaka currently willing to invest here.

"All this, together with re-educating the people to leave their traditional methods behind, calls for initiative and imagination in which the Church must play a definite role," says Father Mueller. "The expansion of the island is practically assured and the missions must keep pace with that growth," he adds.

### **MISSIONER MEETS MAN WHO TORTURED FELLOW PRIEST IN NORTH CHINA**

KOKOGAWA, Japan — A missionary's world is strange — and quite small.

Recently a middle-aged Japanese woman here, who is a Catholic, went to see Father Henry Van Boven, an Immaculate Heart missionary who worked in the northern Chinese province of Suiyuan from 1946-50 and is now stationed here.

The woman asked Father Van Boven to do something for her husband who was in prison for alleged fraud.

When he went to the prison, Father Van Boven found the man quite talkative and happy to see someone. The two began talking over the past and the priest discovered that the Japanese prisoner had been in Suiyuan province, China, with the Japanese occupation army in World War II.

As the conversation went on, the priest asked the prisoner if he remembered a certain Father Pai Hsiang, who had been accused of spying and was taken prisoner by the Japanese.

Without any emotion, the Japanese acknowledged knowing Father Hsiang and related that he himself had tortured the Chinese priest. Father Hsiang was not killed.

Father Van Boven and Father Hsiang had been the closest of friends while they worked in Suiyuan province following the Japanese surrender.



"At that moment" said the Immaculate Heart missionary, "I felt how difficult it is to 'feel like Christ did' according to St. Paul. But I realized that this would probably be the opportunity to make the man think."

"A couple of years in prison and regular visits from me may help him to understand and accept the religion of his wife. I have good hope that in a few months from now the man will be in the fold of Christ."

Such an event, Father Van Boven explained, "would probably be the reward of Father Hsiang's sacrifice." The Chinese priest has since escaped from China and is now in Rome.

## KOREA

### KOREA APOSTOLATE REQUIRES MORE PRIESTS

SEOUL, Korea — The growth of the Church in Korea is such that a special need has arisen for more Korean priests to take care of the increasing number of Catholics and to ensure the continuance of the missionary effort.

The number of those who receive Baptism and also the number of catechumens increases each year. To give one example we note that there were 17,211 baptisms while 26,525 catechumens were preparing to be baptized in 1955; in 1956 these figures were 20,451 and 45,228 respectively.

The need of priests can be seen by a consideration of the city of Seoul alone. In this city there are actually 19 parishes with 40,371 Catholics. It is felt that much more could be done if more parishes could be erected but there are not enough priests available. The Vicariate Apostolic of Seoul, alone, now has 92,821 Catholics and 13,682 Catechumens in 40 parishes.

For this country, which is in such need of priests, there is only one seminary, the one in Seoul with 203 students of philosophy and theology and 232 who are making their secondary studies in the minor seminary branch. The building of the

minor seminary section was completely destroyed in the last war.

During the past four years — thanks to the generosity of European and American Catholics and especially to aid from the Propagation of the Faith — it was possible to begin reconstruction of a building that will accommodate 300 students. If sufficient financial aid is forthcoming it will be possible to complete this work within a year. It is estimated that about \$45,000 will be needed for the purpose.

### THREE NEW BISHOPS CONSECRATED FOR KOREA, ONE OF THE CHURCH'S FASTEST GROWING MISSION AREAS

SEOUL, Korea — Last month three new bishops were consecrated for Korea, one of the Church's most quickly growing mission areas.

Bishops Harold Henry, Columban missionary from Minnesota who is Vicar Apostolic of Kwangju; John Apostle Choi, Vicar Apostolic of Pusan, and Bartholomew Kim, Vicar Apostolic of Chonju, are the new prelates. Bishop Henry was consecrated in Boston, Mass.; Bishop Choi in Pusan, and Bishop Kim at Chonju.

These bishops bring the total of Korean ordinaries to seven. Four are native Koreans and three are members of foreign missionary groups in the country.

Bishop Thomas Quinlan, Regent of the Apostolic Delegation to Korea, has pointed out that, whereas Korea had only one bishop, 40 priests and 40,000 Catholics at the beginning of this century, today she has eight bishops, 340 priests, and more than a quarter million Catholics.

Korea's need now, however, is for more and more priests, he emphasized.

In the year 1955-56 the number of Catholics in the country grew by more than 3,000. There was an increase of almost 20,000 in the number of people receiving instructions, bringing the number to 45,228.

## **MISSIONARY BISHOP, VETERAN OF KOREAN MISSIONS, DIES AT 80**

SEOUL, Korea — Bishop Germaine Mousset, the "Iron Man of the Korean Mission Field," died here at the age of 80 after spending 56 years working in the Church's missions in Korea.

Bishop Mousset, superior of the Paris Foreign Mission Society in Korea, was Titular Bishop of Irenopolis in Isauria.

He was born in St. Rambert-sur-Loire, France, in 1876, and was consecrated a bishop in 1939.

On his 80th birthday last September, Bishop Mousset was honored by civil and Church authorities of Korea, and was made an honorary citizen of Seoul.

In the Korean missions Bishop Mousset was responsible for the building of five educational institutions, five orphanages, and had a hand in the construction of almost every church in the Vicariate Apostolic of Taegu, where he was Ordinary until his resignation in 1942.

## **7,500 IN CANDLELIGHT PROCESSION IN KOREA**

CHANG HO WON, Korea — Some 7,500 Catholics took part in a candlelight procession to a hilltop here to show their devotion to the Blessed Sacrament.

Bishop Paul Ro, Vicar Apostolic of Seoul, who officiated, called the procession one of the most impressive demonstrations of faith since the first Corpus Christi celebration here 57 years ago.

Focal points of the observance were services in Our Lady of the Holy Rosary church, at which Bishop Ro was assisted by Maryknoll Fathers James Ray and Raymond Obarowski and at the huge wooden cross on the top of the hill behind the church.

## **2,000 IN KOREAN TOWN ASK TO ENTER CHURCH**

CHUNGPYONG, Korea — When the people of nearby Chongan make up their minds to do something, it's as good as done.

At least 2,000 of the town's several thousand inhabitants have asked to be baptized and to enter the Church, according to Father Thomas E. McKee, Maryknoll Missioner. They also requested the Maryknoll mission here to send a priest to them regularly.

As Father McKee pieces it together, the situation came about this way: There had been a non-Catholic church in Chongan, but various factions quarreled and the congregation split apart. A large number wanted to become Catholics. They were joined by a large number of pagans, who had become interested in the work of missionaries and wanted to know more about the Church.

At a sort of mass meeting it was decided to draw up a petition, signed by all present, asking for a priest to instruct them. They welcomed the priest, who agreed to visit them weekly. On only his third trip a group of town leaders presented him with a plan to buy a school building cooperatively, give it to the Bishop, and then have the town use it as a church.

## **MALAYA**

### **LAY APOSTOLATE IN MALAYA**

SINGAPORE — In keeping with the Holy Father's plans for stressing the Lay Apostolate, the Archdiocese of Malacca-Singapore has organized a "Diocesan Council of the Apostolate of the Laity" here in Singapore. At the first meeting, on May 17th. His Excellency Archbishop M. Olcomendi outlined its objectives as follows:

1. To promote, direct and coordinate the activities of the various organizations of the Apostolate of the Laity of the Archdiocese, respecting the characteristics of each movement or group;
2. To be a channel of information and directives for the Ordinary;
3. To be a liaison between the Parish Councils and the Ordinary;
4. To study the means to intensify the lay apostolate in the Archdiocese;



5. To coordinate common action whenever necessary.

Eight city parishes sent representatives, as did 12 Catholic lay organizations.

### **QUEEN ELIZABETH II HONORS MALAYA CATHOLIC MISSIONER**

KUALA LUMPUR, Malaya — Father Lionel Cordeiro, veteran missionary in Malaya, has been made a Member of the Order of the British Empire by Queen Elizabeth II for his work on behalf of youth.

Granting of the award marks the second time that the priest has received an official honor within recent years. Earlier, Father Cordeiro, who is head of St. Andrew's Continuation School in Muar, was named an honorary justice of the peace by Sultan Ibrahim of Johore, ruler of one of the nine Malay states.

Father Cordeiro received the British award in King's House here from Sir Donald MacGillivray, British High Commissioner in Malaya, at a ceremony attended by Bishop Dominic Vendragon of Kuala Lumpur.

Two other Catholics in Malaya honored by the Queen are Father Bernard McKenna, British army chaplain, and Col. Charles Reidy, a former army education officer.

### **TELLS CHINESE IN MALAYA OF HER EXPERIENCES UNDER REDS IN CHINA**

SINGAPORE — Some years after the Communists came into power in China, Maria Yen, now 29 years of age, a graduate of Peking University, escaped to Hong Kong. Today she is devoting her life to fight against the spread of the poison of Communism.

Miss Yen never belonged to the Communist Party but as an idealistic student she welcomed the Communists to the city when they arrived. Little by little she became disillusioned and finally she fled, disguised as a laborer, to Hong Kong where she was converted to the Catholic Faith some time ago.

At the present moment Miss Yen is working in the "new villages" of the Malayan Federation in an effort to make the true notion of Communism known to the Chinese there. She claims that there are two ways of fighting Communism in Malaya: by offering Chinese students, especially those in the Chinese schools, an alternative idealism to that presented by the Reds and also by offering them good outlets for their youthful energy in cultural pursuits such as dramatics, music and discussions and also in various kinds of sport. "The Reds use these means," she says, "and we for a higher ideal can do the same." Before she returns to Hong Kong she will make a complete tour of the many "new villages" in the Federation of Malaya. In Hong Kong she is general secretary of the Union Press, a prominent anti-red organization.

## **PAKISTAN**

### **NEW PAKISTAN ELECTION LAW OPPOSED BY CATHOLICS IS CHALLENGED IN HIGH COURT**

KARACHI, Pakistan — Pakistan's new election law ending "separate electorates," passed against Catholic protests, has been challenged in the West Pakistan High Court here.

A petition claiming that the law is unconstitutional was filed with the court by the Catholic deputy speaker of Pakistan's National Assembly, C.E. Gibbon.

Passage of the law meant the removal of an old safeguard under the "separate electorates" system which ensured minority representation in the country's legislative bodies. Under that system Christians, as a minority, could elect Christians to represent them in the legislatures.

Commenting on the new law, Mr. Gibbon said:

"This has given grave provocation to the Christian minority of all denominations for the reason that it completely deprives us of representation in the provincial legislatures of East and West Pakistan, and the National Assembly. This measure, if allowed to remain on the statute book, will in time to come adversely affect the interests of the Church in Pakistan and reduce Christians to a nullity."

Mr. Gibbon announced he had canceled a trip to the United States to stay in this country to fight the new law.

### **U.S. PRIEST APPOINTED TO PAKISTAN UNIVERSITY FACULTY**

DACCA, Pakistan — An American priest has been named member of the faculty of science of Dacca University.

He is Holy Cross Father Richard W. Timm of Michigan City, Ind.

Father Timm is head of the science department of Notre Dame College here which is affiliated with Dacca University.

The College is conducted by U.S. priests of the Congregation of Holy Cross of the province of Indiana under the direction of Dacca's American-born Archbishop Lawrence Leo Graner, C.S.C.

### **U.S. MISSIONER AIDS PAKISTANI FISHERMEN SET UP COOPERATIVE**

CHITTAGONG, East Pakistan — An American missionary has greatly aided the fishermen of Chittagong, who go out onto the Bay of Bengal for most of the fish which feed East Pakistan's large population.

Although the season lasts only four short months, 50,000 fishermen in the sailing fleet make the most of it. If fishing is good, they earn almost enough to live for the remainder of the year.

For years now, the fishermen of Chittagong have depended upon little sail boats to net fish and get to market. When shoals of fish moved far from harbor, much of the catch spoiled or had to be dried before it arrived in Chittagong.

Assistance was secured by Holy Cross Brother Flavian who outlined their case to the government.

Grants from the government have helped a cooperative society.

ICA supplied a diesel-powered boat to pick up fish from the small boats and hurry the catch to the fresh market in Chittagong. In his boat named the "Diamond Jubilee," Brother Flavian has rescued many fishermen in the vast Bay of Bengal.

With a \$10,000 government loan and the promise of the boat, the cooperative was revived in the fall fishing season of 1954.

Building steadily from a modest start, the society this year added 25 new boats to its fleet. Within a few years the number is expected to reach 500.

## **PHILIPPINES**

### **PHILIPPINE DIOCESE GETS NATIVE BISHOP**

TUGUEGARAO, Philippines — Bishop Teodulfo Domingo has been consecrated the first native Bishop of Tuguegarao Diocese on Luzon Island.

The new Bishop was consecrated in his cathedral, St. Peter's by the Apostolic Nuncio to the Philippines, Archbishop Egidio Vagnozzi, assisted by Bishop Alejandro Olalia of Lipa and Bishop Peregrin de la Fuente of Batanes-Babuyan, as coconsecrators.

Bishop Domingo is the son of a Filipino farmer, and was ordained in 1938 in the Vigan seminary. His consecration brings the number of Filipino bishops in the hierarchy here to 24 out of a total of 38.

Bishop Domingo's diocese has a population of 775,262, served by 43 diocesan priests and 44 Order priests. It has 24 high schools and 6 colleges.

### **AMBASSADOR TO VATICAN NAMED BY PHILIPPINES**

MANILA, Philippines — Philippine government officials have confirmed the appointment of Dr. Jose Maria Delgado as Ambassador to the Holy See.

Several weeks ago his appointment was announced unofficially on a government-sponsored radio program.

The new ambassador studied law at the Ateneo de Manila, a Jesuit operated university, and received a medical degree from Santo Tomas University.

During the late 1930's, Dr. Delgado was the director of the San Juan de Dios Hospital in Manila and president of the Catholic



Physicians' Guild.

A former Grand Knight of the Knights of Columbus, he headed the Philippine delegation of the organization to the 35th International Eucharistic Congress held in 1952 at Barcelona, Spain. He is married and has eight children.

The date of Dr. Delgado's induction into the diplomatic corps will be announced soon. He is a holder of the papal medal, *Pro Ecclesia et Pontifica*.

Earlier, it had been expected that the government of President Carlos P. Garcia would forego plans to establish an embassy at the Vatican, as the national Congress had pared its \$33,000 appropriation to \$9,410.

### **MANILA CATHOLIC WEEKLY IS GIVEN NEW DIRECTOR**

MANILA, Philippines — Msgr. Osmundo A. Calip has been appointed director of the *Sentinel*, Manila's archdiocesan newspaper, which is circulated through much of the Philippines.

Msgr. Osmundo replaces Msgr. Justino C. Ortiz, who was the director of the newspaper for more than three years. Msgr. Ortiz has been assigned to the direction of religious instruction in the public schools of the Philippines, the Catholic Teachers' Guild, and the Confraternity of Christian Doctrine.

Msgr. Calip, who studied in the United States at the University of Notre Dame, holds a doctorate in education. When he got back to the Philippines, he was named superintendent of Catholic schools in the Archdiocese of Nueva Segovia and chancellor of the Archdiocese.

More recently he has been the Secretary of the Episcopal Commission on Social Action and National Director of Student Catholic Action.

### **BISHOP CONFIRMS 10,000 IN SIX MONTHS IN AREA OF PHILIPPINES ONCE DOMINATED BY COMMUNISTS**

IBA, Philippines — In the past six months Bishop Henry Byrne, S.S.C., Pre-

late Nullius of Iba, administered Confirmation to more than 10,000 persons in his first complete visitation of this territory.

The Columban prelate, who was installed as Iba's first Ordinary in November, 1956, visited and confirmed in remote mountain villages where a bishop had never gone previously.

When the Columban Fathers in 1950 took over this mission territory, comprising the entire province of Zambales, it was a stronghold of the communist Huks who made life a nightmare for the missionaries. The late President Ramon Magsaysay, a native of Zambales, defeated the Huks and restored peace throughout the province.

Bishop Byrne has under his care 105,000 Catholics, in a total population of 197,000.

He was for many years professor and vice rector of St. Columban's Seminary at Silver Creek, N.Y., before going to the Philippines in 1951.

### **FIRST FILIPINO REDEMPTORIST PRIESTS ORDAINED IN INDIA**

CEBU, Philippines — The first two Filipino Redemptorists to become priests have been ordained in Bangalore, India, it has been announced here.

They are Fathers Ramon Fruto and Fernando Yusingco.

Redemptorist priests now in this country come from the congregation's Irish and Australian provinces. The two new priests were sent to India because the Redemptorists have no major house of studies in the Philippines. They will return here after six more months of study.

### **LEGION OF MARY REACHES LARGE NUMBER OF FILIPINO CHILDREN WITH CATECHISM**

MANILA, Philippines — More than half a million children in the northern Philippines received catechetical instructions from members of the Legion of Mary last year, according to figures released here.

The Legion of Mary in the Philippines is divided, territorially, into a northern and

a southern "senatus." The figures refer to the northern senatus alone.

In 1956, the members of the northern senatus — 22,438 active and 63,205 auxiliary members — visited about 150,000 homes where they arranged for the baptism of 13,491 children. Almost 100,000 pieces of Catholic literature were distributed during the year, and more than 17,000 fallen-away Catholics were helped back to the practice of their religion.

### **PROMINENT FILIPINO DOCTOR HONORED BY MANILA JESUITS FOR LONG SERVICE**

MANILA, Philippines — A Filipino Catholic doctor, renowned for long personal service to the many missionaries in this country, has been honored by the Jesuit Fathers here.

Dr. Jesus Tan, holder of three ecclesiastical awards, was given the Ozanam Award for continued and distinctive service by the Jesuit Fathers at the Ateneo de Manila, their educational institution in Manila.

A Knight Commander of the Holy Sepulchre, Knight Commander of St. Sylvester and Papal Chamberlain of the Cape and Sword, Dr. Tan has devoted much of the past 20 years to giving medical care to the many missionary orders in the Philippines.

During World War II, he was interned by the Japanese at the Santo Tomas Camp, where he served as medical officer. At the close of the war, the United States government awarded him the Medal of Freedom for his work at the camp.

### **PHILIPPINE PRESIDENT SIGNS ANTI-COMMUNIST BILL INTO LAW**

MANILA, Philippines — President Carlos P. Garcia has signed into law an anti-subversion bill which outlaws the Philippine Communist party and its military arm, the Huks.

After signing the measure the President said: "With this law our people have not only officially made the fight against communism a matter of national policy, but we have also acquired a potent weapon in the

fight against subversion."

The bill makes it clear that the Huks and the Communist party are considered organized conspiracies to overthrow the Philippine government and to supplant it with a foreign-dominated rule.

There was a hard-fought debate in the Philippine Senate before it passed the bill, which was modified many times to suit some senators who could not convince themselves that a Communist party exists in their country.

A person convicted as a member of the Communist party will now be subject to a prison term ranging from one month to six months. For a second conviction, the prison term is from six months to six years. If a communist is convicted of taking up arms against the government, he is liable to the death penalty or imprisonment from 12 years to life.

Philippine Defense Secretary Eulogio Balao, who has just returned from a visit to Washington, said on the occasion of the signing of the bill:

"The anti-communist law could well prove to be the most potent ally of the people in the fight against the Red menace, especially now that the struggle has shifted to the parliamentary or legal form."

## **TAIWAN**

### **MOTORCYCLE CRASH KILLS MARYKNOLLER ON TAIWAN**

TAICHUNG, Taiwan — A Maryknoll priest from Brooklyn, N.Y., died here from injuries he received in a motorcycle accident.

Father Rocco P. Franco, 36, a veteran of the China missions, came to Taiwan in 1956 after working in New York's Chinatown. In 1952 he was seized by the Chinese communists and placed under house arrest for a year.

The son of Mr. and Mrs. Francesco Franco of Brooklyn, Father Franco joined the Maryknollers in 1939 and was ordained in 1948.



The funeral Mass for Father Rocco was said in Taichung City by Msgr. William Kupfer, M.M., Prefect Apostolic of Taichung. Marynoll Bishop Frederick Donaghy, who was expelled from his diocese of Wuchow by the Chinese Reds in 1946, gave the absolution.

Over 100 priests and more than 1,000 lay people walked in the procession to the Church.

Though the funeral took place on the day after the rioting in Taipei, touched off by the acquittal of an American G.I. accused of slaying a Chinese man, there was no interference with the funeral or the procession.

### **CHINESE PRIEST ON TAIWAN HAS CONGREGATION COMPOSED ALMOST ENTIRELY OF PAGANS**

TAICHUNG, Taiwan — A native-born Chinese priest here has a strange congregation each Sunday at Mass — about 70 men, all prisoners, and most of them non-Catholics.

Jesuit Father Francis X. Chang visits the Taichung prison every Sunday and says Mass for the inmates.

There are about 800 men in the prison, and all but three of them are pagans. The interest the men show has encouraged the priest to feel that there may be among them a large potential harvest of converts.

The work at the prison was initiated by Maryknoll Father John J. Sullivan, of Scranton, Pa., earlier this year. Father Sullivan's place has been taken by Father Chang in accordance with the Church's practice of giving greater responsibility to native clergy in mission areas.

Another Chinese-born priest, Father Peter Wu, has been given a post of ecclesiastical administration in the Taichung area.

Father Wu was appointed Vicar Delegate for the Apostolic Prefecture of Taichung by Father William Kupfer, M.M., Apostolic Prefect of Taichung.

Father Wu was born in Mukden, Manchuria, in 1917, and was ordained in 1944

in Rome, where he had been sent to complete his seminary studies. After he had earned the degree of Doctor of Sacred Theology at Rome, he returned to China in 1947.

Because of the seizure of the Chinese government by the communists, Father Wu was unable to enter Manchuria. He taught for a while in a Catholic school in Shanghai and then came to Taiwan. Since then he has been rector of the Taichung seminary, director of the Catholic-sponsored Taichung radio station, and pastor of a large city parish.

### **MISSION WORK AMONG ABORIGINES OF TAIWAN**

TAICHUNG, Taiwan — In the Prefecture of Taichung, in the western part of Taiwan, the task of evangelizing the aborigines is in the hands of the Reverend Armand Jacques, M.M. and three assistant priests of the Maryknoll Fathers, each of whom lives in and is in a special way responsible for the evangelization of a particular section.

The four meet every week at Pu-Li the central mission, a Taiwanese city of about 50,000 inhabitants, to exchange ideas and to coordinate the work.

The Catholic Church has a good name among the aborigines. With the help of suitably trained Catechists it would be possible to reap an extraordinary harvest of souls within a year. Last year 1,400 aborigines were baptized in Taichung Prefecture. It can be said that the missionary does not have the problem of "winning" the souls of these people who are really waiting for the Church but there are some difficulties.

Entrance to the mountains is restricted by government. Various reasons are given for this restriction. One reason is that shrewd men would take advantage of more innocent and less educated aborigines; another is that the mountains might serve as hiding places for spies and still another is that the lumber reserves in the mountains must be protected.

No matter what the reason be, the restriction causes a certain amount of inconvenience, Missionaries, for example, must have their mountain permits renewed in

Taipei, every two months and Catechists must obtain mountain permits from the local authorities in Pu-Li. For the present it seems to be more satisfactory to use Taiwanese Catechists rather than aborigines, although this necessitates the employment of aborigine interpreters and helpers.

The language difficulty is a serious one. The aborigines of the Taichung section alone speak four distinct tribal dialects. Japanese is spoken and understood by all between the ages of 15 and 50 but in spite of its great utility as a common language it is forbidden by the Chinese Government. A Catechist was banned from the mountains for a year because it was reported that he used Japanese in his instructions.

Teenagers and school children generally understand Mandarin so that language is often used by Catechists but usually interpreters are employed to relay the instruction in one of the tribal dialects. It is not easy to learn these tribal dialects because of a lack of literature on the subject. It seems that the Japanese had books on most of the tribal dialects but for some reason they were all destroyed when Taiwan was restored to the Chinese.

Good Catechists are always a treasure and it is a missionary byword that they are hard to find. It is even harder to find good Catechists when you must ask them to leave their homes to live in the mountains with the aborigines. This is a kind of foreign mission vocation. After a few years of Christianity we shall be able to use aborigines more and more as Catechists and, God willing, there will be aborigine priests and Sisters.

### **RELIGION CLASS PROVES SUCCESSFUL MARRIAGE BUREAU**

TAINAN, Taiwan — The search for truth is surely a sound basis for marriage. Such a search, at any rate, formed the background for at least one very successful marriage in this city in southern Taiwan, according to Father John Johnson, C.M.

American Vincentians and Chinese secular priests staff one of the two city parishes — a parish averaging over 1,000 conversions annually.

When Father Johnson opened a course in Catholic doctrine with a new group of prospective converts, counted in the group were a Mr. Yang and a Miss Lin. These two were strangers to each other — just another man and another girl interested in what the missionary had to say.

During the months that followed, while attending the regular lectures in apologetics and catechetics, they became acquainted. With an ever deeper knowledge of Catholic teaching came a growing friendship.

By the time they were ready for Baptism, Mr. Yang and Miss Lin were determined to begin into their new Catholic life as man and wife.

Mr. Yang, a mainland-born Chinese, was baptized Norman. Miss Lin, a native of Tainan city, received the name Mary.

One week later another sacrament followed — Matrimony.

Father Johnson, who had instructed and baptized them, officiated at the wedding ceremony.

"This all happened one year ago," says Father Johnson. "Mary and Norman recently brought their first child to be baptized. They are a happy couple."

Like many another former missionary of up-country mainland China, Father Johnson has had to adjust to the ever more prevalent modern Chinese custom of young people choosing their own life-partners, rather than having marriages arranged by parents in the traditional Chinese manner.

### **TAIWANESE SUPREME COURT JUSTICE JOINS RANKS OF COUNTRY'S HIGH RANKING CONVERTS TO CHURCH**

TAIPEI, Taiwan — Baptism of a presiding judge of the Chinese Supreme Court on this island has been described as another milestone along the way leading to the conversion of the Chinese intelligentsia.

Peng Shih-wei, 66-year old China jurist, was baptized here by Chinese Father Mark Tsai.

Father Tsai, formerly regent of the Far Eastern Institute at Seton Hall University, South Orange, N.J., already had two leading Chinese converts to his credit.



He had baptized Gen. Sun Lien-chung, an adviser to Generalissimo Chiang Kai-shek, and Lin T'ien-yu, head of the criminal division of the Chinese Supreme court.

One day Father Tsai approached Mr. Peng and asked what he thought of taking instructions in the faith. Mr. Peng agreed, saying that he had long considered such a step.

After nine months of instruction, the jurist was baptized.

Mr. Peng was born in the Hunan province of the Chinese mainland, and has spent all of his professional career in China's federal court system. For the past two years, he has been one of the six presiding judges of the national Supreme Court.

### **AXIOM 'ONCE A MISSIONER, ALWAYS A MISSIONER' SEEN BORNE OUT BY ARCHBISHOP**

TAIPEI, Taiwan — What happens to a missionary bishop expelled from his See by the communist? The old axiom, "once a missionary, always a missionary" seems to hold true.

Archbishop Petronius M. Lacchio, O.F.M., of Ch'ang Sha, Hunan province is a case in point. He is now dean of the clergy in a district of the Archdiocese of Taipei.

When asked whether Archbishop Lacchio is now engaged in the work of an ordinary missionary, one of the priests working with him replied: "No, I wouldn't say that. Actually, he does the work of three ordinary missionaries."

The Archbishop came to Taiwan towards the end of 1952 to assist in the Taipei archdiocese, of which Archbishop Joseph Kuo is ordinary. He had come to China in 1928, and was named Archbishop of Ch'ang Sha in 1947. After arrest and imprisonment by the communists, he was expelled from the China mainland in 1952.

Taiwan's civil county of T'ao Yuan, one of the five counties comprising the Taipei archbishopric, is now committed to the care of the Franciscans of the Italian province, under the direction of Archbishop Lacchio.

Initiating missionary work in a district previously without priests or missions, the bearded Italian prelate had with him only three priests. From the beginning his policy has been to scatter through the district. Today there are 13 Italian Franciscan

priests — all expelled from the mainland, as he was — and three Chinese secular priests assisting him. The priests are all living singly in the towns and villages of T'ao Yuan county. There are 16 mission stations with a resident priest.

Archbishop Lacchio acts as pastor of one of the two T'ao Yuan town parishes. Until recently he, too, lived alone. Now, having built up a substantial parish from scratch, and yet being obliged to tour the district, he has Father Gilbert Reiter, 60-year-old German Franciscan likewise expelled from Red China, assisting in the parish.

The efforts of the Archbishop and priests in T'ao Yuan county have met with great success. Each year the number of converts has increased. With over 3,000 baptisms during the past twelve months, the total number of Catholics has reached the 6,000 mark. There is no town — and scarcely a village — of the county which has not its quota of Catholics.

### **PRIEST URGES CONVERSION OF CHINESE INTELLECTUALS NOW**

TAIPEI, Taiwan — A Chinese priest believes that this is a good time to try to convert Chinese intellectuals to Catholicism.

Father Francis Huang Ch'eng-hsia expressed this opinion to a group of priests at the Catholic Central Bureau here as his first visit to China in 31 years came to an end.

Father Huang said that Chinese intellectuals from the mainland are conscious of an intellectual vacuum on Taiwan. "They feel, for the most part, a need of basic ideas or religion," he added. The mainland Chinese are uprooted, the priest declared, and feel the absence of the traditional protective family system very keenly. Catholicism, he suggested, being the true religion, could fill the void.

However, there are five great difficulties that must be met in the conversion of the Chinese intellectual, according to Father Huang.

1. The tendency to try to harmonize Christian theology with traditional beliefs. Traditionally used to seeing gods of various creeds worshipped in one temple, the Chinese philosopher is inclined to accept many varied systems of thought instead of making clearcut distinctions.

2. The practical materialism of most Chinese. Since the spiritual appears vague to the Chinese intellectual, his tendency is to seek the comforts and advantages of technical progress and to remain vague about matters of the spirit.

3. Nationalism, which is a recent development. The supra-national character of the Church may raise obstacles to conversion unless it is properly understood.

4. The general acceptance of the theory of evolution, or inevitable progress as a law.

5. The pragmatism of Chinese intellectuals. Even in seeking a religion, pragmatic motives rather than a desire for objective truth are likely to be paramount.

Father Huang belongs to the French Congregation of the Oratory of Paris. A doctor of letters and philosophy of the University of Paris, he is well known in French intellectual circles. Converted to Catholicism in 1945, he entered the Oratory immediately and was ordained in 1952.

## THAILAND

### FIRST BISHOP VISITING THAILAND PRISON CONFIRMS 14 INMATES

BANGKOK, Thailand — Under the curious eyes of many pagan prisoners a Catholic bishop administered Confirmation to 14 felons in the huge Bangkokuan prison in this southeast Asian city.

Buddhist prison officials rolled out the red carpet for the arrival of Bishop Louis A. Chorin, Vicar Apostolic of Bangkok, when he came to the prison to administer the sacrament.

It was the first time in the history of the 6,000-man prison that a Catholic bishop had entered its walls.

Wearing his mitre and carrying his crozier, Bishop Chorin made 14 Thai converts soldiers of Christ to culminate the work of two zealous Salesian missionaries.

For two years Father Joseph Forlazzini regularly visited the men at Bangkokuan. Last January he baptized 13 of them. He left Bangkok and was replaced by Father John Ulliana, who continued the work and baptized another prisoner.

In preparation for their confirmation, the Thai converts made candlesticks, crucifixes, bookstands and a confessional. On the

morning of the confirmation ceremony, Father Ulliana celebrated Mass and distributed Communion to the candidates for Confirmation.

After the ceremony, they were given a breakfast prepared by other members of the Christian community in the prison.

### VIETNAM REFUGEES CROWD SMALL THAILAND PREFECTURE

UDON, Thailand — Statistics for this small upcountry prefecture apostolic show that about half the Catholics in the area are Vietnamese refugees.

Udon prefecture, located in the extreme northeast of Thailand, is separated from Vietnam by the muddy Mekong River. Since the partition of Indochina, Vietnamese Catholics have been fleeing to Thailand from communist-held northern Vietnam.

Pastor for the refugees here is Father John Duyn, C.S.S.R., of Portland, Ore.

## VIETNAM

### TWO PRIESTS AMONG 41 NEW VIETNAMESE REFUGEES

SAIGON, Vietnam — Forty-one persons, most of them Catholics and including two Vietnamese Catholic priests, escaped from communist North Vietnam in two junks.

The report, made by South Vietnam's semi-official news agency, said most of the refugees were farmers and fishermen.

### VIETNAM'S PRESIDENT ATTENDS MASS ON FEAST DAY AT SAIGON ORPHANAGE

SAIGON, Vietnam — The President of Vietnam, Ngo Dinh Diem, who also has the Christian name John, assisted at a special Mass on the feast of his patron, St. John the Baptist, in an orphanage here.

The Mass was offered by Vincentian Father Robert Crawford of Philadelphia, serving here as representative of Catholic Relief Services — National Catholic Welfare Conference.

After the Mass the President made a tour of the orphanage, where his niece, Sister Michael, is one of the Sisters of Charity operating the orphanage. President Ngo has two other nieces who also are Sisters of Charity.



# JOURNAL DE CHINE

**P**OURQUOI l'Eglise Catholique ne peut-elle accepter les "Associations Patriotiques Catholiques Chinoises"?

Il est bien évident que ce n'est pas par réprobation du "Patriotisme". L'Eglise a toujours enseigné — et enseigne encore — qu'aimer sa Patrie, avec tout ce que comporte cet amour bien compris, était un devoir strict pour un catholique.

Si elle ne peut accepter les Associations Patriotiques Catholiques Chinoises ce n'est donc pas parce qu'elles sont des Associations patriotiques, mais parce que, sous couvert de patriotisme, elles tendent à des buts qui n'ont plus rien à voir avec le patriotisme.

Voici quelques réflexions à ce sujet:

1. A supposer, ce qui n'est pas, que ce mouvement patriotique s'adresse à la masse de la Nation, et non pas aux seuls catholiques, il n'en serait pas, par le fait même, purifié. On sait l'usage que les Communistes ont fait du mot "Paix", de l'idée de la "Paix", et des mouvements de la "Paix". Pour leurs fins politiques, ils ont détourné de son vrai sens, une notion respectable. Avec une habileté qui force l'admiration, ils ont accaparé cette grande idée et créé tout un mouvement affectif à leur profit. Est-il impossible à priori de suspecter que ce détournement à l'échelle mondiale, ils l'effectuent encore à une moindre échelle avec la notion de Patriotisme?

2. Notre hypothèse se change en conviction quand nous apprenons que ces Associations Patriotiques ne s'adressent qu'aux seuls catholiques chinois. Pourquoi? Il saute aux yeux qu'un mouvement patriotique quelconque, s'il est réel, profond et pur, doit s'étendre à tous les citoyens d'une même Patrie. Sur le plan strictement national et patriotique, il ne peut ni doit se laisser enfermer dans les limites plus ou moins étroites d'une confession religieuse. Bouddhistes, Musulmans, Chrétiens ou Athées chinois ont tous les mêmes devoirs envers leur Patrie. Réunir les uns à l'exclusion des autres en "Associations Patriotiques" est indiquer clairement que le patriotisme n'est qu'un prétexte pour des buts non avoués.

3. Ces buts ont du reste été découverts par la maladresse d'un fonctionnaire à Shanghai, en février dernier, lors de la réunion préparatoire au Congrès Patriotique Catholique de Péking. Le représentant du Gouvernement prit en effet la parole et, entre autre chose, se félicita de voir la prospérité de l'Association Patriotique Catholique, qui, après avoir passé par les trois "mouvements" successifs: POUR COREE ET ANTI-AMERIQUE, TRIPLE INDEPENDANCE, ANTI-IMPERIALISME, en était arrivée au stade actuel... Au dire de témoins, les prêtres et les fidèles, présents à la réunion, furent profondément troublés de ces paroles. C'était la première fois qu'on leur avouait ouvertement que les "Associations Patriotiques" étaient un succédané de

l'Eglise de la Triple Indépendance. Or le mouvement de la Triple Indépendance avait été condamné en termes formels par l'Encyclique "Ad Sinarum Gentem" du 7 octobre 1954.

4. Beaucoup de prêtres et de chrétiens n'avaient pas attendu la réunion de Shanghai pour tourner le dos aux Associations patriotiques. Pour eux il était évident, depuis longtemps, que ces Associations étaient condamnées implicitement par l'Encyclique précitée, et que, sous couvert de patriotisme, elles n'avaient d'autre but que d'asservir l'Eglise à l'Etat et de la placer sous la direction et le contrôle athée du Bureau des Affaires Religieuses. Ils refusèrent donc leur signature et acceptèrent pour le Christ, d'être marqués du titre infâmant d'anti-patriotes.

5. Il faut avouer que leur situation est difficile. L'Association Patriotique qui, au début de 1956, avait mis le Pape en jugement, qui faisait distribuer comme sujet d'études dans les "Cercles": "Le Pape est impérialiste et réactionnaire", qui avait même fait circuler un slogan: "L'Eglise de Chine doit être indépendante et se séparer du Pape", a radicalement changé de tactique. Pour gagner la masse des "résistants" on affecte maintenant le plus grand respect envers le Souverain Pontife, Chef Spirituel; on déclare que les relations sont très bonnes avec Rome; on permet même certaines correspondances; on désire, dit-on, un Délégué, ou Représentant du Pape. . .

Certains s'y laissent prendre: "Il n'y a plus de persécution, écrit un prêtre, devons-nous toujours être considérés comme infidèles à l'Eglise ou traitres à la Patrie?"

Plusieurs prélats, prêtres et chrétiens (55 en tout et parmi eux nombre de "progressistes") ont accepté — de gré ou de force — d'assister au Congrès Patriotique de Péking

(12 au 16 février 1957). Plusieurs y ont pris la parole.

6. Ces prélats, ces prêtres et ces chrétiens ont sans doute des circonstances atténuantes: voilà 8 ans qu'ils sont, sans arrêt, sous la pression et l'endoctrination communistes. Comment garderaient-ils encore toute leur lucidité d'esprit? Et la tentation est grande aussi d'essayer, en toute bonne foi, de sauver de l'Eglise Catholique ce qui leur paraît encore sauvable? Qu'ils aient, au moins en partie, perdu de vue les buts hostiles du communisme contre l'Eglise est compréhensible. Mais les faits sont là: des évêques, des prêtres, des chrétiens en grand nombre sont en prison pour avoir refusé leur collaboration aux empiétements du Gouvernement dans le domaine spirituel. A la tête des diocèses on trouve maintenant des "Acting-Bishops" ou Vicaires Capitulaires, qui doivent leur "élection" grâce aux Associations patriotiques et dont la juridiction est plus que douteuse. La fédération des Associations Patriotiques qui se prépare (un Congrès aura lieu prochainement à Péking) ne tend à rien moins qu'à l'asservissement de l'Eglise à l'Etat athée dont le but final est "de détruire la Religion jusque dans ses racines".

Voilà pourquoi l'Eglise Catholique, tout en respectant le patriotisme de chaque nation, ne peut approuver les "Associations Patriotiques Catholiques Chinoises" et ceux qui s'en font les "promoteurs", ou même les simples collaborateurs.

Malgré les apparences, le problème religieux n'a pas changé sur le continent "rouge". Longtemps encore ces prêtres et ces chrétiens auront à choisir entre la fidélité à l'Eglise et ce qu'on appelle hypocritement "patriotisme". Alternative douloureuse. Le martyre sanglant semblerait à beaucoup préférable.



# SIX

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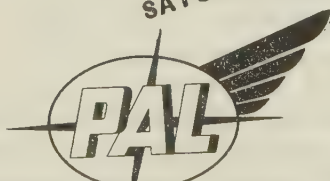
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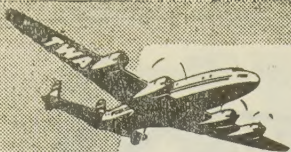
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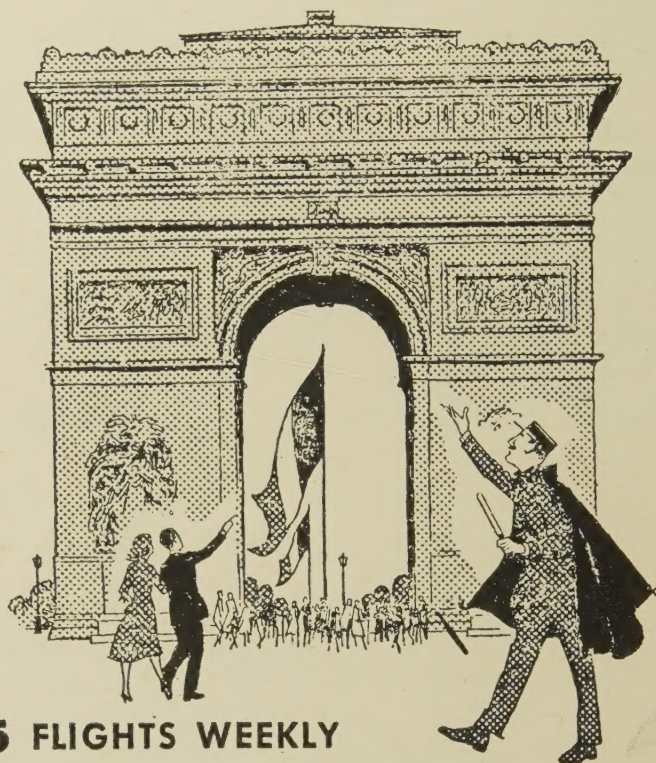
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